



Essentials of Bid'ah

By Khaalid bin Ahmad Az-Zahraanee

With Introductory Notes by Shaykh Salih bin Fawzan Al-Fawzan

Translated by Abu Naasir Ibrahim Abdur-Rauf

Essentials of **BID'AH**

**Meaning, Forms, Dispraise for Innovations
& Dealing with the People of Innovations**

By

Khaalid bin Ahmad Az-Zahraanee

With Introductory Notes by

Shaykh Salih bin Fawzan Al-Fawzan

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PUBLISHER'S NOTE

All praise belongs to Allah; may His peace and blessings be upon Allah's Messenger (sallallaahu alayhi wasallam).

The eminent companion, Al-'Irbaad bin Saariyah (radiya Allahu anhu) reported that: "Once, the Messenger of Allah (sallallaahu alayhi wasallam) led us in a prayer and then turned towards us and gave an eloquent sermon on account of which the hearts had feelings of fear and the eyes shed tears. So, someone said: 'O Messenger of Allah, this is like a farewell sermon; so, give us some advice'. He said: 'I enjoin you to fear Allah, to listen and obey even if an Abyssinian slave is made your leader; for whoever lives some longer amongst you will see a great deal of dispute. So, adhere to my Sunnah and the practices of the Rightly-Guided Caliphs after me. Hold on to it firmly with your molars. And beware of newly-invented matters for every newly-invented matter is innovation and every innovation is misguidance'." Reported by Abu Dawud and At-Tirmidhi.

Soon afterward, the innovation of the Khawaarij started, and then, other matters became invented in the religion of the people. They would commence appearing small, its inventors would claim to be sincere and desirous of rewards, but it soon spread like wildfire and the insincerity and the heresy of the innovators would become clearer. Yet, some of the people would get involved in the same innovation or initiate another. A basic reason for this - and Allah knows best - is that many are unaware of what innovations are, its dangers and what dispraise is mentioned for innovators in Qur'an and the authentic Sunnah.

Also, from the matters that deserve attention on the subject

of newly-invented matters in the Deen, Bid'ah, are the classification of innovations, punishments for the people of innovation, the acceptability of reporting narrations from them and taking their witnessing, the objectives, conditions and manners of debating with the people of innovation and sin.

We hereby present to our dear reader, the book titled, Essentials of Bid'ah which combines two major sections of the book, Da'watu Ahl Al-Bida' (Inviting the People of Innovations) by its author, Shaykh Khalid bin Ahmad Az-Zahraanee (Hafizahullah). Our brother, Abu Nasir Ibrahim Abdur-Rauf – Baarakallaahu feeh - has also taken the time to give a befitting rendering of the work in English.

We beseech Allah, to grant benefit to us by it and reward its author with wondrous good out of His kindness and Beneficence.

Farid Ullah Bin Ahmed Hussin
Kuala Lumpur
27-1-2010

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TRANSLATOR'S NOTE

All praise is due to Allah; and may His peace and blessings be upon the Prophet, Muhammad members of his household, his companions, and all those who follow his lines of conduct until the Last Day; Ameen.

Ta'reef Al-Bid'ah, wa Khataruhaa wa Dhamm Ahluhaa (Bid'ah: Meaning, Dangers and Dispraise of Its People), the book in your hands, forms the second section of the book titled: *Da'watu Ahl Al-Bida'* (Inviting the People of Innovations) by its author, Shaykh Khalid bin Ahmad Az-Zahraanee. In *Da'watu Ahl Al-Bida'*, the author discussed "the rightfulness of inviting those who are opposed to the *Ahl As-Sunnah wa l-Jamaa'ah*, the rulings regarding such invitations and other subsidiary matters that are connected to the invitation depending in all of that, upon evidences from the book of Allah – Blessed is He and the Most High –, the *Sunnah* of the Chosen One (*sallallaahu alayhi wasallam*), the statements and actions of the companions (*radiya Allahu anhum*) and those who follow in their footsteps from the scholars (*rahimahumullah*) over time".

Nevertheless, for their obvious connection to the subject of inviting those who oppose the *Sunnah* and its people, Shaykh Khalid Az-Zahraanee has preceded the actual discussions with two tremendously important sections: *Fadl Ad-Da'wah ilaa Allah Ta'aala* (The Virtues of Inviting to Allah, the Most High) and *Ta'reef Al-Bid'ah, wa Khataruhaa wa Dhamm Ahluhaa* (Bid'ah: Meaning, Evils and Dispraise of Its People).

As such the book has earned – by Allah's permission – the recommendation of two great scholars of our times; Shaykh Salih bin Fawzan bin Abdullah Al-Fawzan (*hafizahullah*), a member of the Committee of Senior Scholars, and Shaykh Salih bin Abdullah Ad-Durayweesh, Judge in the Supreme

Court, Qateef, both in the kingdom of Saudi Arabia. However, for the purpose of brevity only the recommendation of Shaykh Fawzan Al-Fawzan (*hafizahullah*) has been translated here.

We beseech Allah, the Mighty and Sublime, to accept this humble effort as one done for His Sake and make it a source of benefit to all out of His Favour and Kindness.

Abu Naasir Ibrahim Abdur-Rauf
Rajab, 1430 AH (July, 2009).



SHAYKH SALIH BIN FAWZAN AL-FAWZAN'S INTRODUCTION

In the Name of Allah, the Most Beneficent, the Most Merciful

All praise is due to Allah, the Lord of all that exists. And the peace and blessings of Allah be upon our prophet, Muhammad and upon his family and his entire companions.

To proceed; I have skimmed through the pages of this book, titled, *Da'watu Ahl Al-Bada'* (Inviting the People of Innovations) by its author, Shaykh Khalid bin Ahmad Az-Zahraanee. I have found it – and all praise belong to Allah – a beneficial book in its subject, clear in its methodology, stimulating in its presentation and backed up with evidences from the Book, the *Sunnah* and quotations from the scholars.

I ask Allah to grant benefit with it and reward its author.

May Allah's peace and blessings be upon our prophet, Muhammad and upon his family and his entire companions.

Written by:

Salih bin Fawzan bin Abdullah Al-Fawzan,
Member, Committee of Senior Scholars.

- "Follow and do not innovate, for you have been sufficed!"
- "Efficiency and conservation of effort upon the Sunnah is better than perseverance upon innovation."
- "The acts of devotion are not accepted with innovation; including the Salaat, fasting and giving charity and others from the acts of seeking nearness (to Allah)."



THE MEANING OF BID'AH

THE LINGUISTIC MEANING OF BID'AH:

Ibn Faaris said: "*ba-da'ah*: the letters *baa*, *daal* and *'ayn* have two roots; the first, originating something and inventing it without a previous example; and the other, discontinuance and fatigue. As regard the first, they say: *Abda'ta Ash-Shay* (you originated something) – whether a saying or an action – if you started it without its having been done previously; (for example), Allah is *Badee'* (Originator) of the heavens and the earth.

Also, the Arabs would say: So-and-so *ibtada'a* (dug) the well if he excavated it; (and that) so-and-so started this activity. Allah - the most High - said:

﴿ قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ ﴾ الْأَحْقَافُ : ٩

"Say (O Muhammad (sallallaahu alayhi wasallam)): 'I am not a new thing among the Messengers (of Allah) (i.e. I am not the first Messenger)..." (Al-Ahqaf: 9)

This second meaning mentioned by Ibn Faaris stems from the first meaning as pointed to by Ibn Atheer by his saying: "It is said regarding the camel, *abda'at*, when it refuses to move out of weakness or disability in the legs, as though its discontinuance from its habit of moving is considered as an invention i.e. starting something away from what for which it

is customarily known.”¹

Al-Jawharee said: “*Abda'ta* regarding a thing means that, you originated it not from a previous example; Allah, the most High, is the Originator of the heavens and the earth.”²

Al-Tartooshee said: “The origin of this word is *Al-Ikhtiraa'*, and that is the occurrence of something without precedence or something after which it is patterned. In connection to that is Allah's saying:

﴿بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ﴾ الأنعام: ١٠١

“He is the Originator of the heavens and the earth...”
(*Al-An'aam*: 101)

And His saying:

﴿قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ﴾ الأحقاف: ٩

“Say (O Muhammad (*sallallaahu alayhi wasallam*): ‘I am not a new thing among the Messengers (of Allah) (i.e. I am not the first Messenger)...’” (*Al-Ahqaf*: 9)

That is, “I am not the first messenger to the people of the earth.”³

THE JURISTIC MEANING OF *BID'AH*:

The scholars have variously defined *Bid'ah* and this difference goes back to increased stipulations and controls given by some which were not mentioned by others; from these definitions are:

Shaykh ul-Islam Ibn Taimiyyah (rahimahullah) said: “*Bid'ah*

1 An-Nihaayah (1/107)

2 As-Sihaah (3/1183)

3 Al-Hawaadith wal-Bida' (p.40)

is that which contradicts the Book and the *Sunnah* or the consensus of the pious predecessors from the matters of *I'tiqaadaat* (creed) or *Tbaadaat* (devotion)."⁴ He (*rahimahullah*) also said: "Lexically, *Bid'ah* includes everything that is done by way of been invented, lacking any previous example; as for *Bid'ah* in the juristic sense, it is all what lacks any juristic evidence."⁵

The great scholar of hadeeth, Ibn Rajab (*rahimahullah*) said: "What is meant by *Bid'ah* is that which is originated and is not pointed to by any *Shar'ee* evidence; but that which has a basis in the *Sharee'ah* that evinces it, it is not considered *Bid'ah* in the juristic sense even though it may be *Bid'ah* lexically."⁶

Hafidh Ibn Hajar (*rahimahullah*) said: "*Al-Muhdathaat* (the invented matters) is the plural of the word, *Muhdatha*; and what it means is: that which is innovated which lacks any basis in the *Sharee'ah*. This is known as *Bid'ah* in the parlance of the *Sharee'ah*. However, whatever has a basis pointed to by the *Sharee'ah* is not *Bid'ah*. So, *Bid'ah* in the terminology of the *Sharee'ah* is blameworthy as against *Bid'ah* in its linguistic sense, for whatever is invented which lacked a preceding example is also referred to as *Bid'ah* whether it is praiseworthy or blameworthy."⁷

Shaykh Haakim Al-Hukmee (*rahimahullah*) said: "The meaning of *Bid'ah* is: establishing something for which Allah has not given authority and the Prophet (*sallallaahu alayhi wasallam*) did not authorize it and neither did his companions."⁸

Shaykh Ibn 'Uthaymeen (*rahimahullah*) said: "That which is

-
- 4 Majmoo' Al-Fataawah (18/346)
 - 5 Iqtidaa As-Siraat Al-Mustaqeem (2/593)
 - 6 Jaami' Al-'Uloom wal-Hikam (1/266)
 - 7 Fath Al-Baaree (13/266-267)
 - 8 Ma'aarij Al-Qabool (2/502)

innovated in the religion which is different from what the Prophet (*sallallaahu alayhi wasallam*) and his companions were upon of creed or worship.”⁹

Shaykh Al-Albaanee (*rahimahullah*) while discussing the *Bid'ah* which is misguidance spoken of by the Law-Giver, the most High, said: “Every affair with which nearness to Allah is sought that had been prohibited by the Prophet (*sallallaahu alayhi wasallam*), every affair which should not be established except by a text and for which no text exists, (establishing such) is a *Bid'ah* except what comes from a companion. Also, anything which is connected to worship from the customs of the non-Muslims and whatever is mentioned by the scholars to be supererogatory, especially the latter ones amongst them and for which no proof exists. Likewise, every act of worship whose form is only described in a weak or fabricated hadeeth, and every act of worship generalized by the Law-Giver but given some specifications by the people in terms of place or time or mode or number.”¹⁰

Shaykh Ahmad bin Hajar Aal-Bootaamee Al-Bar'alee (*rahimahullah*) said: “The juristic meaning of *Bid'ah* is: something which is originated after the Messenger (*sallallaahu alayhi wasallam*) to seek nearness with Allah which was neither done by the Messenger (*sallallaahu alayhi wasallam*) nor ordered by him nor approved by him and was not done by the companions.”¹¹

From the most comprehensive definition which includes the best of controls for *Bid'ah* is what was stated by Imam Ash-Shaatibee (*rahimahullah*) who said: “*Bid'ah* refers to an innovated path in the *Deen* that is inconsistent with the *Sharee'ah* which is followed with the intention of attaining high

9 Sharh Lum'at Al-I'tiqaad (p. 24), the "Majmoo' Fataawah" As-sulayman edition

10 Ahkaam Al-Janaaiz (p. 306) with slight modification.

11 Tahdeer Al-Muslimeen min Al-Ibtidaa' fee Ad-Deen (p. 10)

ranks regarding devotion to Allah, Blessed is He.” He said: “This is based on the opinion of those who do not include the matters of ‘*Aadaat* (manners and interactions) in what *Bid’ah* entails; they only restrict it to the acts of ‘*Ibaadaat* (worship). But based on the opinion of those who include the matters of ‘*Aadaat* into what *Bid’ah* entails; they say: *Bid’ah* is a newly-invented path in the *Deen*, which is inconsistent with the *Sharee’ah* that is followed with the aim of attaining what the path of the *Sharee’ah* leads to.”

His saying: “A path in the *Deen*”: this refers to what is formulated to be followed; and it is specified to be from the *Deen* because it (the matter) is innovated into it and is affiliated to it by the innovator. Conversely, if it were innovated in the worldly matters, it will not be referred to as *Bid’ah*; like the inventions of instruments and establishment of cities which did not have any existence previously.

His saying: “innovated”: this is from the most significant points in the definition; this is because as regard the matters of *Deen*, there are those with evidence in the *Sharee’ah* and those without evidence and this (i.e. those without basis) are those into which the *Bid’ah* comes. Based on this stipulation, the correct meaning of *Bid’ah* is away from what the lowly in intelligence consider to be innovated from the matters that are connected to the *Deen* such as *Nahw* (Arabic Grammar), Vocabulary, *Usool Al-Fiqh* (the Principles of Islamic Jurisprudence) and other basic sciences. Even though they were not present in the first era, their foundations exist in the *Sharee’ah*.

His saying: “that is inconsistent with the *Sharee’ah*”: i.e. it appears like a path of the *Sharee’ah* but is not in the real sense; rather, it is contradictory to it from many angles like giving conditions of compliance to specific modes or forms without any authority from the Law-Giver.

His saying: "...which is followed with the intention of attaining high ranks regarding devotion to Allah, the most High": this point exempts things that are only referred to as *Bid'ah* linguistically which are not blameworthy like the modern day inventions and other things which are not intended as acts of worship for Allah, the most High, and are not adverse.

From the explanation of the first definition, the meaning of the second definition given by Imam Ash-Shaatibee (*rahimahullahi*) becomes clear except his saying: "...what the path of the *Sharee'ah* leads to". Its meaning is that; the *Sharee'ah* is put in place for the benefits of the creatures in this World and the Hereafter, so that they achieve the two abodes in their most perfect forms. This is what the innovator intends with his innovation. For if the *Bid'ah* is connected with the '*Ibaadaat* (acts of worship), he definitely intends to make his worship in the best of forms – in his thinking, so that he will succeed in the best of forms in the hereafter; and likewise if it is connected with the '*Aadaat* (manners and interactions), because he devised it so that his affairs in the world will earn the benefits therein.¹²

12 See: Al-I'tisaam (1/50-57), 'Ilm Usool Al-Bida' (p. 24-25), Al-Ibdaa' fee Madaar il-Ibtidaa' (p. 26-29).



THE EVILS OF BID'AH AND WARNING AGAINST IT

Imam Ash-Shaatibee (*rahimahullah*) has established a section in his book, *Al-I'tisaam*, on the dispraise of *Bid'ah* and the evil end of innovators. He explained therein, the evils of *Bid'ah* and its dispraise based on the texts and sound intellect.

TEXT FROM THE QUR'AN

Firstly: What is mentioned in the noble Qur'an from what generally evinces dispraise for the innovator:

✻ From that is the saying of Allah – the most High:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَبِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۚ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾﴾

آل عمران: ٧

"It is He Who has sent down to you (Muhammad) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for

those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: 'We believe in it; the whole of it (clear and unclear Verses) are from our Lord.' And none receive admonition except men of understanding." (Aal-'Imraan: 7)

These verses are from the greatest proofs and its meaning had been given in the hadeeth:

It is authentically reported from the hadeeth of Aa'isha (radiya Allahu anhaa) that she said: "I asked the Messenger of Allah (sallallaahu alayhi wasallam) regarding His saying: *"So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings..."* (Aal:'Imraa: 7) He (sallallaahu alayhi wasallam) said: **"When you see them, you should recognize them."**

It is also authentically transmitted from her that she said regarding the verse: *"It is He Who has sent down to you (Muhammad) the Book (this Qur'an)..."* to the end of the verse. And the Messenger (sallallaahu alayhi wasallam) said: **"When you see those who follow that which is not entirely clear in it; those are the people mentioned by Allah; beware of them!"**¹³

It is reported from Aboo Gaalib, Harooz¹⁴ that he said: "I was in Shaam (Ancient Syria) and Al-Muhallib dispatched seventy

13 Bukhaari (4/1655) (4273), Muslim (4/2053) (2665)

14 Aboo Gaalib Al-Basree; and it is said he is Al-Asbahaanee, the companion of Aboo Umaamah Al-Baahilee. He reported narrations from Anas bin Maalik and Aboo Umaamah and Umm Ad-Dardaa. Ibn Sa'd mentioned him in the third category of the people of Basrah. See: Tahdheeb Al-Kamaal (34/171), At-Tareekh Al-Kabeer (3/134), Lisaan Al-Meezaan (7/478).

amongst the leaders of the Khawaarij. When they set out on the route to Damascus, while I was at the top of my house, Aboo Umaamah passed by and I came down and followed him. When he saw them, he shed tears and said: '*Subhaanallaah* (Glorious is Allah)! See what the *Shaytaan* does with the children of Adam - he said so thrice - the dogs of the Fire, the dogs of the Fire, the worst of the slain under the heavens - thrice - the best of the slain are those whom they kill and glad tidings for the one who fights them or they fight.'

Then he turned towards me and said; 'O Aboo Gaalib, you leave in a land wherein they are many, I ask Allah's protection for you from them.' I said: I saw you weeping when you saw them? He said: 'I wept out of mercy when I see that they are from the people of Islam¹⁵. Have you read *Soorah Aal-'Imraan*?' I replied: Yes. Then he read: *It is He Who has sent down to you (Muhammad) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book...*" until he reached: "...but none knows its hidden meanings save Allah..." (*Aal-'Imraan*: 7); those people have deviations in their hearts and they were led astray.

Then he read: "And be not as those who divided and differed among themselves after the clear proofs had come to them..." until his saying: "...they will be in Allah's Mercy (Paradise), therein they shall dwell forever." (*Aal-'Imraan*: 107). I said: Are

15 Shaykh ul-Islam Ibn Taimiyyah (rahimahullah) in his refutation against Al-Akhnaae said: "The people of Sunnah and knowledge and Eemaan recognize the truth and they follow the Sunnah of the Messenger (sallallaahu alayhi wasallam). They show mercy to the creatures and are fair regarding that and they excuse those who exert efforts to recognize the truth but fail. They only blame those whom Allah and His Messenger blame - the non-chalant regarding the search for the truth - due to their abandonment of what is obligatory, and the extremist following his desires without knowledge for his acting upon the prohibited. So, they rebuke the one who abandons an obligation or acts upon a prohibition but they will not do so until they have made the evidences clear to him..." Majmoo' Al-Fataawah (27/238).

they those described, O Aboo Umaamah? He said: 'Yes.' I said: Are you expressing your opinion or this is something you have heard from the Prophet (sallallaahu alayhi wasallam)? He said; '(If I have spoken from my opinion), then I would have been audacious! I have heard it from Allah's Messenger (sallallaahu alayhi wasallam); not once, not twice' – until he mentioned seven. Then he said; 'The Children of Israel were divided into seventy-one sects and this Ummah will exceed that by a sect; all of which will be in the Fire except As-Sawaad Al-A'zam¹⁶' I said: Do you not see what they did? He said: "he is only responsible for the duty placed on him and you for that placed on you." (An-Noor: 54)

From this hadeeth, it became clear that they were from the people of innovation because Aboo Umaamah (*radiya Allahu anhu*) considered the Khawaarij inclusive based on the generality of the verse, and that it was revealed regarding them.

✽ And from the verses is Allah's saying:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْكُمْ بِهِ لَعَلَّكُمْ
تَتَّقُونَ﴾ (١٥٣) الأنعام: ١٥٣

"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become pious." (Al-An'aam: 153).

So, the Straight Path is the way of Allah to which He invited

16 Literally, it means 'the greater majority'. However, its actual meaning is "those who are upon what I and my companions are upon today" as is in other wordings of the same Hadeeth. See: Dar' Al-Irtiyaab 'an Hadeeth maa ana 'alayhi Al-Yaom wa Ashaabee by Shaykh Saleem bin 'Eed Al-Hilaalee. (TN)

and that is the *Sunnah*; and the *Subul* (other paths) are the paths of the deviants who have turned away from the Straight Path. They are the people of innovation. It (i.e. the *Subul*) does not mean the paths of sins because for the fact that sins are trespasses, no one has devised them as paths to be followed at all times emulating the *Sharee'ah* thereby; however, this feature is particular with *Bida'* - innovations.

This is pointed to by what is reported by Aboo Waail from Abdullah bin Mas'ood (*radiya Allahu anhu*) who said:

"One day, the Messenger of Allah (*sallallaahu alayhi wasallam*) drew a long line and said: '**This is the Way of Allah**'. Then he drew lines from its right and left and then said, '**These are ways and upon every path is a devil inviting unto it**'. Then he read this verse: *"And verily, this is my Straight Path, so follow it, and follow not (other) paths..."* (Al-An'aam:153); meaning: the lines *"...for they will separate you away from His Path..."* (Al-An'aam: 153).

✽ And from the verses is Allah's saying:

﴿وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ﴾
 النحل: ٩

"And upon Allah is the responsibility to explain the Straight Path, but there are ways that turn aside. And had He willed, He would have guided you all (mankind)." (An-Nahl: 9)

From At-Tustaree: *"...the Straight Path"* the path of the *Sunnah* *"...but there are ways that turn aside..."* that is, to the Fire and those are the sects and innovations."

✽ And among the verses is His saying:

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ﴾ (١٥٩)
 الأنعام: ١٥٩

"Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do." (Al-An'aam: 159)

Ibn 'Atiyyah¹⁷ said: "This verse includes the people of desires and innovations, and the people of confusion in the subsidiary matters and others from the people who delve deeply into controversy and those who engage much in scholastic theology. All of these make one susceptible to getting astray and taking to evil creeds."

✽ From the verses is His saying;

﴿وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾﴾
 الروم: ٣١ - ٣٢

"And be not of polytheists, idolaters, and other disbelievers in the oneness of Allah. Of those who split up their religion, and became sects, each sect rejoicing in that which is with it." (Ar-Room: 31-32)

17 Abdul-Haqq bin Gaalib bin Abdir-Rahmaan bin 'Atiyyah Al-Mahaaribee, Aboo Muhammad. An exegete of the Qur'aan and a scholar of Fiqh from the people of Granada. He died in the year 542 AH. From the most popular of his works is Al-Muharrar Al-Wajeez fee Tafseer Al-Kitaab Al-'Azeez

It is also read as: *Faaraqoo Deenahum* (meaning: they took paths inconsistent with their *Deen*).

It has been ascribed to Aboo Hurayrah (*radiya Allahu anhu*) that he explained that they are the Khawaarij; and Aboo Umaamah (*radiya Allahu anhu*) has reported it in the *Marfoo'* form. It is said: "They are the people of desires and innovations."

From Sufyan bin 'Uyaynah¹⁸, Aboo Qilaabah¹⁹ and others, it is reported that they said (i.e. with regard to the above verse,): "The entire people of innovation and every despicable falsehood" and they cited the statement of Allah, the most High,

﴿ إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴾
 الأعراف: ١٥٢

"Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies." (Al-A'raaf: 152).

Ibn Awn²⁰ said: "Ibn Seereen used to consider this verse to

18 Sufyan bin 'Uyaynah bin Abee 'Imraan Maymoon Al-Hilaalee, Aboo Muhammad Al-Koofee, the great hadeeth scholar of the sanctified Mosque in Makkah. From the freed slaves, he was born in Koofah in the year 107 AH, was resident in Makkah and died in it in the year 198 AH. He was a great memorizer of prophetic narrations, trustworthy with tremendous knowledge and highly respected. See: His biography in At-Taareekh Al-Kabeer (4/94), Tareekh Al-Baghdaad (9/174) and Al-A'laam (3/105).

19 Aboo Qilaabah Al-Jarmee: Abdullah bin Zayd bin 'Amr Al-Jarmee; he was a great scholar of Legal Rulings and was from the dependable scholars of hadeeth. He died in Ancient Syria in the year 104 AH. See: His biography in At-Taareekh Al-Kabeer (5/92), Tadhkirat Al-Huffaadh (1/94) and Al-A'laam (4/88).

20 Abdullah bin 'Awn bin Artabaan Al-Muzanee, Aboo 'Awn Al-Basree, one

refer to the people of desires:

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ﴾ الأنعام: ٦٨

"And when you see those who engage in a false conversation about Our Verses by mocking at them, stay away from them till they turn to another topic." (Al-An'aam: 68)21

TEXT FROM THE SUNNAH

Secondly: What has been reported in hadeeths reported from the Messenger of Allah (*sallallaahu alayhi wasallam*):

- From that is what is contained in the authentic compilation (Bukhaari) from the hadeeth of Aa'isha (*radiya Allahu anhaa*) from the Prophet (*sallallaahu alayhi wasallam*) that he said; **"Anyone who innovates into this affair of ours, something which is not from it, it will be rejected."**²²
- And in another report by Muslim (it says): **"Whoever does a deed to which we have not given approval, it shall be rejected."**²³
- Imam Muslim has reported with a chain of transmission to Jabir bin Abdullah (*radiya Allahu anhumaa*) that: "The Messenger of Allah (*sallallaahu alayhi wasallam*) used to say in his sermons: **'Amma ba'd (meaning: to proceed); the**

of the noble scholars. The collectors of the six books have reported his narrations. He died in the year 150 AH.

21 See; Sharh Aqeedat At-Tahaawiyyah (2/482-483)

22 Bukhaari (2/959) (2550) and Muslim (3/1343) (1718).

23 Muslim (3/1343) (1718)

most truthful speech is the Book of Allah and the best of guidance is the guidance of Muhammad (*sallallaahu alayhi wasallam*). And the worst of matters are the innovated ones and every innovation is a heresy."²⁴

- In another wording, he (*radiya Allahu anhu*) said: "The Messenger of Allah (*sallallaahu alayhi wasallam*) used to give admonition to the people; he would give thanks to Allah and praise Him with what is deserving of Him and then say: 'Whomsoever Allah guides there is none who can send him astray and whomsoever he sends astray, there is none who can guide him. And the best speech is the Book of Allah and the best of guidance is the guidance of Muhammad. And the worst of matters are the innovated ones and every innovation is a heresy.'"²⁵
- In another wording reported by An-Nasaaee, (it says): "And every innovated matter is a heresy and every heresy is misguidance and every misguidance is in the Fire."²⁶
- It is reported from Aboo Hurayrah (*radiya Allahu anhu*) in the *Saheeh* that he said that Allah's Messenger (*sallallaahu alayhi wasallam*) said: "Whoever invites unto guidance, he gets from the reward the like of the rewards of those who follow him and that will not reduce anything from their rewards. And whosoever invites unto misguidance, he has upon him, the like of the burdens of those who follow him and that will not reduce anything from their burdens."²⁷
- Imam At-Tirmidhee (*rahimahullah*) reported and graded

²⁴ Muslim (2/592) (867).

²⁵ Muslim (2/592) (867).

²⁶ An-Nasaaee in his Sunan (3/188-189)

²⁷ Muslim (4/2060) (2674), Tirmidhee (5/43) (2674), Aboo Dawood (2/612) (4606)

it authentic, likewise Aboo Dawood and others, from Al-'Irbaad bin Saariyah (*radiya Allahu anhu*) who said: Once, the Messenger of Allah (*sallallaahu alayhi wasallam*) led us in a prayer and then turned towards us and gave an eloquent sermon on account of which the hearts had feelings of fear and the eyes shed tears. So, someone said: 'O Messenger of Allah, this is like a farewell sermon; so, give us some advice'. He said: **'I enjoin you to fear Allaah, to listen and obey even if an Abyssinian slave is made your leader; for whoever lives some longer amongst you will see a great deal of dispute. So, adhere to my *Sunnah* and the lines of conduct of the Rightly-Guided Caliphs after me. Hold on to it firmly with your molars. And beware of newly-invented matters for every newly-invented matter is innovation and every innovation is a heresy'.**"²⁸

- In the *Saheeh*, it is reported from Hudhayfah (*radiya Allahu anhu*) that he said: "O Allaah's Messenger (*sallallaahu alayhi wasallam*)! Will there be any evil after this good?" He said, **"Yes."** I asked, "Will there be any good after that evil?" He said, **"Yes, but it would be (tainted) with *Dakhan*."** I asked, "What will its *Dakhan* be?" He said, **"There will be some people who will follow paths other than mine and lead (people) according to (principles) other than my tradition. You will recognize their actions and disapprove of them."**

I said, "Will there be any evil after that good?" He said, **"Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it by them."** I said, "O Allaah's Messenger (*sallallaahu alayhi wasallam*)! Describe those people to us." He said, **"They will belong to us and speak our language."** I asked, "O Allaah's Messenger! What do you deem

appropriate if such a thing should take place in my life?" He said, **"Adhere to the group of Muslims and their Leader."** I asked, "If there is neither a group (of Muslims) nor a Leader (what shall I do)?" He said, **"Keep away from all those different sects, even if you have to bite the root of a tree, till you meet Allaah while you are still in that state."**²⁹

- In the hadeeth of the *Saheefah* (the sheets) (it says): **"All of Al-Madeenah that lies between 'Ayr and Thawr is sanctified; so, whoever commits a sin therein or provides shelter to a sinner therein, the curse of Allah and that of the angels and the entire people is on him. Allah will accept neither Sarf nor 'Adl from him on the Day of Resurrection."**³⁰

This hadeeth is in the context of generalization and as such, it includes every sin committed therein from what contradicts the *Sharee'ah*; and *Bid'ah* is from the worst sins. Even though it is particular about Madeenah, it entails other than it from the angle of its meaning.³¹

- In *Al-Muwattau'*, from the hadeeth of Aboo Hurayrah (*radiya Allahu anhu*), (it says): "that the Messenger of Allah (*sallallaahu alayhi wasallam*) went out to the grave yard and said: *'Assalamu 'alaykum daara qaomin min Al-Mu'mineen, wa innaa inshaa Allahu bikum llaahikoon...'*" until he said: **"So people will be driven away from my fountain as the lost camel is driven away. I will call them saying: Come on, come on, come on and it will be said: 'they changed (your Sunnah) after you left them'. And I will say: Away (with you), away (with you), away (with you)!"**³²

29 Bukhaari (3/1319) (6/2595) (3411, 6673), Muslim (3/1475) (1847).

30 Bukhaari (6/2482) (6374), Muslim (2/994) (1370).

31 Al-I'tisaam by Ash-Shaatibee (1/96)

32 Al-Muwattau' (1/28) and it is in Saheeh Muslim (1/218) (249).

Some of the scholars have interpreted it to refer to those who oppose the *Ahlu As-Sunnah wa Al-Jamaa'ah*; and some others have considered it to refer to those who renegade from Islam. What evinces the first position is what is reported by Khaythamah bin Sulayman³³ from Yazeed Ar-Raqaashee³⁴ who said: "I asked Anas bin Malik saying: There are some people here who declare us guilty of *Kufr* (Disbelief) and *Shirk* (Joining partners with Allah) and they reject the Fountain and the Intercession. Did you hear anything from the Prophet (*sallallaahu alayhi wasallam*) in the respect? He said: 'Yes. I heard Allah's Messenger (*sallallaahu alayhi wasallam*) saying: **that between the servant and *Kufr* (Disbelief) – or *Shirk* (Joining partners with Allah) is abandoning the *Salaat*. If he abandons it, he has joined partners with Allah. And my Fountain is like the distance between Damascus and Makkah and its drinking vessels are like the stars in the heavens – or he said – the number of the stars in the heavens; it has two spouts from the Paradise each time it depletes it is recharged; whosoever takes a mouthful from it will never go thirsty. Some of the people with lean, wrinkled lips will come to it but they will not drink even a single drop from it. Whosoever disbelieves in it today will not get a drink from it on that Day.'**"³⁵

Similarly, the Prophet (*sallallaahu alayhi wasallam*) said: "I

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- 33 Khaythamah bin Sulayman bin Heedrah Al-Qurashee At-Tarblosee, Abu l-Hasan from the great scholars of hadeeth. He was the renowned scholar of the Ancient Syria in his time and he is from the people of Tarbloos in Ancient Syria. He died in the 343 AH. He has a huge compilation on the virtues of the Companions (*radiya Allahu anhum*). See: His biography in *Lisan Al-Meezaan* (2/411), *Tadhkirat Al-Huffaadh* (3/858), *Al-A'alaam* (3/326).
- 34 Yazeed bin Aban Ar-Raqaashee, Aboo 'Amr Al-Basree from the ascetics among the people of Basra. He is considered from the young Taabi'een. He died before 120 AH. See: His biography in *Tahdheeb Al-Kamal* (32/64), *Lisan Al-Meezaan* (7/439).
- 35 Ibn Maajah (1080) and Ibn Nasr Al-Marwazee also collected it in, *Ta'zeem Qadri As-Salaat* (897) its first part.

am leaving two heavy things with you: the first of them is the Book of Allah; in it is guidance and light – in another wording – whoever holds firmly to it and acts upon it is upon guidance and the one who misses it goes astray.” In another wording: “Whoever follows it is upon guidance and the one who leaves it is upon misguidance.”³⁶

- At-Tahaawee (*rahimahullah*) has collected (a narration) that the Messenger of Allah (*sallallaahu alayhi wasallam*) said: “Every devout has some vigor and the vigor has a period; it either leads to the *Sunnah* or to innovation. Anyone whose period leads him to my *Sunnah* is guided and anyone whose period is to other than that is destroyed.”³⁷

The third form of the textual evidences is the reports from the pious predecessors including the companions, and the *Taabi’een* (*radiya Allahu anhum*) regarding the dispraise for those who oppose the people of the *Sunnah* and the *Jamaa’ah*, and they are many:

STATEMENTS FROM THE COMPANIONS

What has been reported from the companions:

- That which is authentically reported from Umar bin Al-Khattaab (*radiya Allahu anhu*) that he addressed the people and said: “O people, supererogatory practices have been established for you and matters have been made obligatory upon you, and you have been placed upon something which is clear except if you stray with the people to the right or left!”

³⁶ Reported by Muslim (4/1873) (2408).

³⁷ Ahmad (2/188, 210), Saheeh Ibn Khuzaymah (3/393).

Then he placed one of his hands over the other and said; "Beware, so that you do not go astray regarding the Verse of *Rajm*³⁸ so that no one should say: 'We do not find the legal punishment in the Book of Allah'. Allah's Messenger (*sallallaahu alayhi wasallam*) had stoned and we have stoned..." to the end of the hadeeth.³⁹

- In the *Saheeh*, it is reported from Hudhayfah (*radiya Allahu anhu*) that he said: "O reciters! Be steadfast for many have come before you, long ago; if you waver to the right or left you will go far astray."⁴⁰
- From him also (it is reported): "What I fear most for the people are two: that they give preference to what they see over what they know; and that they get astray while not knowing!"⁴¹ Sufyan said: "that is the innovator."
- Similarly, it is reported that Abdullah bin Mas'ood (*radiya Allahu anhu*) said: "Follow our ways and do not innovate for you have been sufficed."⁴²
- Ibn Wahb (*rahimahullah*) also reported from him that he (*radiya Allahu anhu*) said; "Acquire the knowledge before it is taken away and its been taken away is by the taking away of its people. Learn, for none of you knows when he will be in need of what he knows; you shall find some people who will think that they are inviting to the Book of Allah but they have

38 That is the stoning to death of the one who commits adultery after having conjugal relations in a legitimate marriage as a prescribed punishment. (TN)

39 Al-Muwattau' (2/824), Sunan Al-Bayhaquee (8/212)

40 Bukhaari (6/2656) (6853).

41 Hiliyat Al-Awliyaa (1/278), Az-Zuhd by Hannaad (2/465). See: Al-I'tisaam (1/60).

42 Sunan Ad-Daarimee (1/80), As-Sunnah by Al-Marwazee (1/28). See: Al-Majmau' Az- Zawaaid (1/434).

actually thrown it behind their backs. So, acquire knowledge and beware of innovation, being unnecessarily stringent and delving. Take to what had earlier been established for you."⁴³

- From him also, (it says): "Efficiency and conservation of effort upon the *Sunnah* is better than perseverance upon *Bid'ah*."⁴⁴
- It is reported that Aboo Bakr As-Siddeeq (*radiya Allahu anhu*) said: "I will not leave anything which Allah's Messenger (*sallallaahu alayhi wasallam*) used to act upon except that I take after it; I fear that I go astray if I leave anything upon which he was."⁴⁵
- On the authority of Ibn Umar (*radiya Allahu anhumaa*) who said: "The travelers' prayer is of two units; whoever contradicts the *Sunnah* will disbelieve."⁴⁶
- It is reported from Ibn Abbass (*radiya Allahu anhumaa*) that he said: "You should be steadfast and take to narrations (from the Prophet [*sallallaahu alayhi wasallam*] and his companions); beware of innovations!"
- Ibn Wahb (*rahimahullah*) also reported from him that he (*radiya Allahu anhumaa*) said: "Whoever innovates an idea regarding the Book of Allah which is not found in the *Sunnah* of the Messenger of Allah; he will not know what he will be upon when he meets Allah, the Mighty and Sublime."⁴⁷

43 Musannaf Abdir-Razaq (11/252), Sunan Ad-Daarimee (1/66)

44 Sunan Ad-Daarimee (1/83)

45 Bukhaari (3/1126), (2926), Muslim (3/1380) (1759).

46 Aboo Nu'aym in Al-Hiliyyah (7/185-186) from routes from Safwan bin Mihriz from him; and it is Saheeh (authentic) and the author of Kanz Al-'Ummaal (20185) referred it to Ad-Daylamee and it has corroborating routes.

47 Sunan Ad-Daarimee (1/69)

STATEMENT FROM THE PIOUS PREDECESSORS

From what has been reported from those who succeeded the companions (*radiya Allahu anhum*):

- That which is mentioned by Ibn Waddaah of Hasan Al-Basree (*rahimahullah*) who said: "The innovator does not get more persistent – with fasting and praying – except that he gets further away from Allah!"⁴⁸
- Ibn Wahb also reported from Aboo Idrees Al-Khawlaanee that he (*rahimahullah*) said: "That I find a fire I cannot put out in the mosque is more desirable to me than that I find an innovation in it I am not able to change."⁴⁹
- From Fudayl bin 'Iyyaad (*rahimahullah*) who said: "Follow the ways of guidance and the fewness of its followers will not harm you; and beware of the paths of misguidance and be not deceived by the largeness of its followers."⁵⁰
- From 'Amr bin Qays (*rahimahullah*): "Do not keep the company of a deviated person so that your heart does not deviate as a result."⁵¹
- From Aboo Qilaabah (*rahimahullah*): "Do not keep the company of the people of desires and do not debate with them, for I fear that they get you plunged in to their misguidance and get you confused regarding what you had known!"⁵²

48 Al-Bada' wa An-Nahyi anhaa (p. 62).

49 As-Sunnah by Al-Marwazee (1/32)

50 Al-Adhkaar by An-Nawawee (1/363).

51 Hilliyat Al-Awliyaa (5/103)

52 Sunan Ad-Daarimee (1/120), Sharh Usool I'tiqaad Ahl As-Sunnah (1/134)

- Al-Aajurree mentioned that Ibn Seereen (*rahimahullah*) used to consider the people of desires as those who are quickest to apostate.⁵³
- From Ibrahim (*rahimahullah*): "...And do not speak with them, I fear that your hearts renounce belief."
- It is reported that Hishaam bin Hassan (*rahimahullah*) said: "Neither will Allah accept from an innovator any fast, nor *Salaat* nor *Hajj* nor *Jihad* nor 'Umrah nor charity nor freeing a slave nor any obligatory nor supererogatory deed."
- From Umar bin Abdil-'Azeez (*rahimahullah*) who used to write in his book: 'I warn you regarding the leanings of the desires and wide deviation.'"
- From his statements which has been given a great deal of attention and memorized by the scholars, something which was so beloved to Maalik (*rahimahullah*), is his saying: "The Messenger of Allah (*sallallaahu alayhi wasallam*) established practices and the people of authority after him⁵⁴ laid examples, holding unto them is affirming the Book of Allah, perfection of obedience to Allah and strengthening Allah's *Deen*. It is not appropriate for anyone to change it or replace it or consider anything that contradicts it. Whosoever acts upon it is guided, whoever upholds it is granted victory but whoever contradicts it follows other than the path of the believers and Allah shall keep him in the path he has followed and burn him in the Hell – what an evil destination."⁵⁵

53 Ash-Sharee'ah (474) (2/889)

54 They are the Khulafaa Ar-Raashidoon: Aboo Bakr As-Siddeeq, Umar bin Al-Khattaab, 'Uthmaan bin 'Affaan and 'Alee bin Abee Taalib (radiya Allahu anhum)

55 Ash-Sharee'ah (92) (1/408)

FROM THE ANGLE OF SOUND INTELLECT

The other angle is that from: Contemplation and Intellect:

Imam Ash-Shaatibee (*rahimahullah*) – and he is from the best of those who have given explanations on *Bid'ah* – said:

As for the evidences from Contemplation; then that is from perspectives:

Firstly: that it is widely known by practice and good experience in the world - from the first times in the world till date - that the intellects are not independent in bringing benefits to man or putting away harms from him.

Secondly: The *Sharee'ah* is complete and perfect and does not require any inclusion or reduction because Allah, the most High, said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ المائدة: ٣

"This day, I have perfected your religion for you, completed My Favour upon you and have chosen Islam for you as your religion" (Al-Maaidah: 3)

Since the matter is as said, then the implication of the actions or statements of the innovator is that: 'the *Sharee'ah* is not complete and that some things are left out and it is important to encourage that they are added to it! This is because if he were to believe that it is perfect and complete in every form, he would not innovate and add anything to it, and the one who opines this is astray from the Straight path.

Ibn Maajishoon⁵⁶ said: I heard Maalik saying: "Anyone who brings any innovation into Islam considering it good; he has claimed that Muhammad (*sallallaahu alayhi wasallam*) betrayed the message, for Allah says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ المائدة: ٣

"This day, I have perfected your religion for you." (Al-Maaidah: 3)

Thirdly: the innovator is perverse to the *Sharee'ah* and in opposition to it; this is because the Law-Giver has established for the needs of the servant, specific paths in specific manners and restricted the creatures to them by means of commands and prohibitions, promises and threats. And He also said that benefits in its entirety lie in it and that evil lies in contravening it among other things, for Allah, the Mighty and Sublime, knows while we know not. He has also sent the Messenger (*sallallaahu alayhi wasallam*) as a mercy to the worlds. So, the innovator refutes all of these; for he claims that there are other paths other than those limits and restrictions set by the Law-Giver, as though (saying that) 'the Law-Giver knows and we know too'. Even, it could be understood from his giving 'supplements' to the Law-Giver that he knows what the Law-Giver knows not! If this is what the innovator intends, it is disbelief in the *Sharee'ah* and the Law-Giver, and if that is not what is intended then, then it is clear misguidance.

Fourthly: the innovator has placed himself in the position of one who opposes the Law-Giver; for the Law-Giver established rulings and enjoins the creatures to act upon its rules - and that is solely for Him - because He ruled between the creatures regarding that over which they dispute. Otherwise, if the establishment of rulings is from the supplements of the

⁵⁶ Abdul-Malik bin Abdul-'Azeez bin Abdullah bin Abee Salamah bin Maajishoon At-Taymee Al-Maalikee, a student of Maalik. He died 213 AH.

creatures; the rulings on the *Sharee'ah* would not be revealed and there would be no need sending the Messengers (*Alayhim As-Salaat was-Salaam*). So, the one who innovates into Allah's *Deen* has made himself a partner (in law-giving) and an opposition to the Law-Giver since he makes laws with the Law-Giver and opened the way for difference, and refuted the Law-Giver in His Oneness to give laws, and that suffices.

Fifthly: it is from following the desires; this is because if the intellect is not made to follow the rulings of the *Sharee'ah*, nothing remains for it except the desires and yearnings of the heart. And the evil in following the leanings of the desires is known to you: it is clear misguidance."

He (*rahimahullah*) also said: "The sixth point:" then he mentioned some evil attributes and blameworthy implications of *Bid'ah* with other unforeseen troubles that result therefrom and continued, "and it is like a commentary for what had been mentioned earlier, and it contains some more exposition and additional comment on what had been mentioned under the above discussions on the other evidences.

So, know that with *Bid'ah*, acts of worship are not accepted – including the *Salaat*, fasting, charity, and other acts of seeking nearness. The sittings of the innovator are kept away from Allah's protection, and he is left unto himself. And those who go to him and honor him give assistance to destruction of Islam – so, what about the innovator?! He is accursed by the texts of the *Sharee'ah* and by his (innovated) acts of worship; he gets further away from Allah. They (his acts of worship) will bring about enmity and hatred, prevent the prophet's intercession and take away the acts of *Sunnah* that should be in their places. The innovator carries the iniquities of all those who act upon it, and he will not turn in repentance. Disgrace and anger will cover him from Allah and he will be driven away from the Fountain of the Messenger of Allah (*sallallaahu*

alayhi wasallam) and it is feared that he is counted amongst the disbelievers, those who have gone out of the fold of Islam and that he has an evil end at the time of his leaving this world. His faces will be darkened in the hereafter and he will be punished with the fire of Hell. Allah's Messenger has washed his hands off him, likewise the Muslims; and it is feared that he is covered with tribulations in this world and with more punishments in the hereafter."⁵⁷

He (*rahimahullah*) has explained these points with some detailed beautiful expositions.

⁵⁷ *Al-I'tisaam* (1/61-70) with slight adaptation.



CATEGORIES OF BID'AH

ESTABLISHING THE CATEGORIZATION

Bida' (innovations, the plural of *Bid'ah*) are not all of a single type; some of them are connected to disbelief i.e. *Kufr*-related, which expels from the religion, and some are innovations that do not expel from the religion but its perpetrator is upon extreme evil. Some of them are '*Amaliyyah* (Action-related) Innovations, and some are *I'tiqadiyyah* (Creed-related); some are *Haqeeqiyyah* (Intrinsic) Innovations while others are *Idaafiyyah* (Auxiliary) in nature.

So, the forms of innovations differ and rank in this manner, and the difference in the forms of innovations is a function of their indicators which are:

1. The matters of *Usool* (Fundamentals) and the matters of *Ijtihaad* (Juristic reasoning).
2. The Creed-related and Action-related Fundamentals, and the Creed-related and Action-related Subsidiaries.
3. The *Darooriyyaat* (Imperatives), the *Haajiyyaat* (Needs) and the *Takmeeliyyaat* (Supplements).
4. The *Kulliyyaat* (Generals) and the *Juz'iyyaat* (Specifics).
5. The *Haqeeqiyyah* (Intrinsic) and the *Idaafiyyah* (Auxiliary) Innovations

6. The innovations with clear sources and those whose sources are unclear.⁵⁸

Thus, as these indicators vary, the forms of the innovation vary and so will the way of dealing with the one who acts upon the innovation and the ruling upon him vary. These differences and categories must be taken into consideration.

Based on these indicators, *Bida'* may well be categorized into: *Sugraa* (Minor) and *Kubraa* (Major); that is, Major Innovations and Minor Innovations. Imam Ash-Shaatibee (*rahimahullah*) had given an excellent annunciation of the division of *Bida'* into: *Kubraa* (Major) and *Sugraa* (Minor) from different angles; he said, "It is established in the Foundations of Jurisprudence that the rulings of the *Sharee'ah* are five; we will separate three from it i.e. Obligation, Recommendation and Permissibility) and it remains the *Karaahiyyah* (Dislike) and *Tahreem* (Prohibition). Therefore, due contemplation leads to the division of innovations into two categories: *Muharramah* (Prohibited) and *Makroohah* (Disliked) Innovations. This is because it (i.e. innovation) falls in the category of the forbidden which are either Prohibited or Disliked. This is from **one angle**.

THE SECOND ANGLE

Is that: if due contemplation is given to the matter of *Bida'*, it will be found that they vary in rank;

- Some are clear disbelief; such as the *Bid'ah* of the days of *Jaahiliyyah*⁵⁹ regarding which the Qur'an warned:

⁵⁸ *Haqeeqat Al-Bid'ah* by Al-Gaamidee (2/195)

⁵⁹ The period before the advent of the Prophet, Muhammad (*sallallaahu alayhi wasallam*). (TN)

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ
نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِزْقِهِمْ وَهَذَا لِشُرَكَائِنَا﴾
الأنعام: ١٣٦

"And they assign to Allah a share of the tilth and cattle which He has created, and they say: 'This is for Allah according to their pretending, and this is for our (Allah's so-called) partners.'"
(Al-An'aam: 136)

﴿وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِذُكُورِنَا
وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا وَإِنْ يَكُن مَيْتَةً فَهُمْ فِيهِ
شُرَكَاءُ﴾ الأنعام: ١٣٩

"And they say: 'What is in the bellies of such and such cattle (milk or fetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein.'"
(An'aam: 139)

﴿مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ
الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثُرُهُمْ لَا يَعْقِلُونَ﴾
المائدة: ١٠٣

"Allah has not instituted things like Baheerah (a shecamel whose milk was spared for the idols and nobody was allowed to milk it) or a Saa'ibah (a shecamel let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it), or a Waseelah (a shecamel set free for idols because it has given birth to a shecamel at its first delivery and then again gives birth to a shecamel at its second

delivery) or a Haam (a stallion camel freed from work for their idols, after it had finished a number of copulations assigned for it, all these animals were liberated in honour of idols as practiced by pagan Arabs in the preIslamic period). But those who disbelieve invent lies against Allah, and most of them have no understanding.” (Al-Maa'idah: 103)

So was the *Bid'ah* of the hypocrites considering the fact that they took the religion as a means of protecting life and wealth, and things like that which are, without doubts, from clear disbelief.

- Some of them are sins which are not from disbelief or are differed upon: does it form disbelief or not? Such as the *Bid'ah* of the *Khawaarij*, the *Qadariyyah* and the *Murji'ah* and those like them from the deviant sects.
- Some of them are sins agreed upon not to be disbelief such as the *Bid'ah* of celibacy, fasting while standing in the sun, and emasculation with the intention of stopping carnal appetite.
- Some of them are disliked; (for example), Malik's saying on following the Ramadan fast with another six in the month of Shawwal, reciting the Qur'an in circle, gathering to make supplication on the eve of Arafat and things like that.

So, it is well-known that these innovations are not of the same rank.

THE THIRD ANGLE

Is that: sins are either Major or Minor, and that is known by way of its occurrence in the *Darooriyyaat* (Imperative) or the *Haajiyyaat* (Needs) or the *Takmeeliyyaat* (Supplementary) matters. If it occurs in the *Darooriyyaat*, then it is from the

greatest Major sins, if it occurs in the *Takmeeliyyaat*, then that is, without doubts, lesser in rank; and if it occurs in the *Haajiyyaat*, then that its middle-course between the first two ranks.

Besides, each of these ranks has its subsidiaries and it is not possible that the subsidiary takes the rank of the principal for the subsidiary and the principal are related to the means and the end and the means cannot attain the rank of the end. And so, it becomes clear that sins have ranks and so are contradictions (to the *Sunnah*: innovations).

Also, when due contemplation is given regarding the *Darooriyyaat*, they are found to be in ranks in terms of emphasis:

So, *Nafs* (Life) is not as of *Deen* (Religion) in category. Thus, the sanctity of Life is lesser than that of the Religion; and as such, disbelief gives legitimacy to taking life, and preserving the Religion gives legitimacy to exposing Life to been taken while battling with the disbelievers and those who renegade from the fold of the *Deen*.

Similarly, the ranks of the Intellect and Wealth are not as that of Life. Do you not find that killing a soul gives legitimacy to Requitat? So, killing varies from the Intellect and Wealth and likewise the rest of what remains. If you consider the category of Life, the variance in the ranking becomes obvious; as such, amputation is not as killing, and scratching is not as amputation.

Accordingly, *Bida'* (innovations) are from sins, and the ranking is established regarding sins, in the same manner, such is also conceivable in respect of *Bida'* (innovations): some of them occur in the *Darooriyyaat*, the Imperative matters; that is, in violation of it, and some occur at the level of the *Haajiyyaat*

and others at the level of the *Takmeeliyyaat*.”⁶⁰

THE FOURTH ANGLE

He said, giving another perspective:

“That *Bida'* are divided into: what is *Kulliyyah* (Broad) in the *Sharee'ah* and the *Juz'iyyah* (Specific). That means, that the fault that occurs due to the *Bid'ah* is all-encompassing in the *Sharee'ah*, such as the innovation of *Tahseen* and *Taqbeeh* of the Rationalists, the *Bid'ah* of the rejection of the narrations of the *Sunnah* restricting oneself to the Qur'an, and the *Bid'ah* of the *Khawaarij* in their saying, 'Ruling belong to Allah, alone' and things like that from the innovations which are not restricted only to one of the subsidiary matters in the *Sharee'ah*. Rather, you find it connected to many specific subsidiary matters.

If the fault that occurs is only specific, it will only affect some subsidiary matters; for example, the *Bid'ah* of the *Tathweeb*⁶¹ regarding which Malik (*rahimahullah*) said, '(giving) the *Tathweeb* is misguidance'; and the *Bid'ah* of the *Adhaan* and *Iqaamah* for the two 'Eid prayers. Similarly, the *Bid'ah* of leaning on one of the two feet during the prayers; and things like that. In this category, the *Bid'ah* does not exceed its place; and no other than it is connected to it such that it could form a foundation for it.

If the first is considered as from the Major sins, then its meaning becomes clear and it could be included in the general sense of the seventy-two sects, and the threats that are mentioned in the Book and the *Sunnah* will be restricted to it and not general regarding it and other than it. Then, what

60 Al-I'tisaam (2/516-518)

61 Increments on the basic wording of the *Adhaan* (call to prayer) such as the saying: *As-Salaat Khayr mina An-Nawm* (the prayer is better than sleep) which is made after the *Adhaan* of the *Fajr* prayer. (TN)

comes after that will be in form of the Minor sins for which pardon is anticipated which does not include that much. So, it cannot be asserted that they are entirely of the same form, and as such, the aspect of classification becomes clear.”⁶²

He also said:

“Except that the *Kulliyyah* (Broad) and the *Juz’iyyah* (Specific) could be obvious or hidden as the source of *Ta’weel*⁶³ could be in the region (of rightness) and it could, as well be remote. And thus, many of the examples in this category could be some knotty. In such cases, the Minor sins are considered Major and vice-versa. Therefore, its study is dependent on interpretative judgment.”⁶⁴

BETWEEN MAJOR AND MINOR *BID’AH*

Imam Ash-Shaatibee gave some conditions that will make *Bid’ah* be considered Minor, such that when any of it is not found, *Bid’ah* is then considered Major. He said: “When we say that some of the *Bida’* are Minor, that is based on some conditions:

Firstly, that he is not persistent upon it; for a Minor sin with respect to the one who persists upon it, becomes big. This is as a result of his sticking to it, and sticking to Minor sins makes it become big. Thus, they say: ‘With persistence, sins are ever

⁶² Al-I’tisaam (2/543)

⁶³ Lexically, *Ta’weel* means explanation. It also includes giving a meaning to a word away from its obvious meaning whether the meaning is pointed to by the expression or a text or just for a weak possibility not pointed to by the expression itself or another text. When *Ta’weel* is pointed by the expression or a supporting text, it is praiseworthy and is from *Tafseer* but when not, then it is blameworthy and prohibited. The people of innovations are well-known for making *Ta’weelaat* not proven by the expression or text. (TN)

⁶⁴ Al-I’tisaam (2/550)

Major, and with seeking forgiveness, sins are ever Minor'⁶⁵ and so is *Bid'ah*, without any difference...

Secondly, that he does not invite to it; for *Bid'ah* could be relatively Minor and the one who innovate it invites towards its adoption and acting upon its implications; and as such, he bears the sins of all that. This is because he originated it and caused its been perpetrated and acted upon, and an authentic narration has established that everyone who initiates an evil path bears the burdens and that of those who take to it and that will not reduce anything from their burdens. Minor and Major sins only differ in rank as a function of the abundance of the evil or its fewness; so, the Minor sin may equal a Major one from this angle and even exceed it.

Thirdly, that he does not act upon it in the places that the people gather or places where the practices of the *Sunnah* are upheld, where the symbols of the *Sharee'ah* are advocated. As for the one who is emulated or of repute showing it in gatherings of people, then that is from the most harmful things against the *Sunnah* of Islam.

Fourthly, that he does not consider it small or be careless about it; for if we consider it little, then that is underrating it, and to underrate sin is worse than the sin."⁶⁶

Nevertheless, what is apparent from his statement - may Allah shower blessings on him - is that these conditions are connected to the extent of the sin which is inflicted upon the one who innovates and the discourse was not about the extent of the *Bid'ah* itself.

65 Collected by Al-Qadaa'ee in Musnad Ash-Shihaab (2/44), and Ad-Daylamee in Musnad Al-Firdaws (7994)

66 Al-I'tisaam (2/551, 552, 553, 557)



DEALING WITH THE PEOPLE OF BID'AH

The ruling on the innovator is based on the kind of *Bid'ah* that he has committed and its rank while giving consideration to the condition of this person and what he fell into of incertitude or interpretive error. Similarly, his level and category in knowledge and the *Sunnah* amongst other things are necessarily considered while giving the ruling on the one who falls into a *Bid'ah*.

WHEN A PERSON IS CONSIDERED OPPONENT TO THE PEOPLE OF *SUNNAH*

Shaykh ul-Islam (rahimahullah) said; "The *Bid'ah* for which its perpetrator is considered from the People of Desires is: that which is widely known amongst the scholars of the *Sunnah* as contradictory to the Book and the *Sunnah*; such as the *Bid'ah* of the *Khawaarij*, the *Rawaafid*, the *Qadariyyah* and the *Murji'ah*. For Abdullah bin Mubaarak and Yoosuf bin Asbaat and others said, 'the sources of the seventy-three sects are four: the *Khawaarij*, the *Rawaafid*, the *Qadariyyah* and the *Murji'ah*.'"⁶⁷

Imam Ash-Shaatibee – may Allah shower blessings on him – said: “That is because these heretic groups became bands as against the *Firqatu An-Naajiyah* (the Saved sect) regarding the Broad matters in the religion and Foundational matters of the *Sharee’ah* and not in the aspects of one of the Subsidiary matters since division into sects does not result from the Subsidiary and supplementary matters. Division into sects comes about when the difference is in the Broad matters since the Broad aspects largely stipulate the Subsidiaries and they are, in most cases, neither restricted to particular conditions nor subjects.

As for the Subsidiary matters, then the case is different; even, the act of the perpetrator would be considered as a slip and blunder although the mistakes of a scholar is from what destroys the religion considering the saying of Umar bin Al-Khattaab (*radiya Allahu anhu*): ‘Three things destroy the religion: the blunder of a scholar, the hypocrite’s argument with the Qur’an and misleading scholars.’ But if the area of the slip is mild, it does not instigate division in most cases, or form destruction of religion in contrast to the Broad aspects.”⁶⁸

Shaykh ul-Islam Ibn Taimiyyah (rahimahullah) said: “From the matters that should also be known is that the groups that are ascribed to the followers in the aspects of the foundations of the religion and scholastic theology are of different levels; some of them have contradicted the *Sunnah* in great fundamentals, some only contradicted the *Sunnah* in minor matters – until he said – and if the like of these people have not made what they innovated as a path with which they oppose the generality of the Muslims and upon which they base cooperation and enmity, then that is considered as from slip, and Allah will forgive the believers of their mistakes in things like that – until he said – in contrast to the one who cooperates with whomever

68 Al-I'tisaam (2/712-713)

agrees with him and takes for an enemy, whomever disagrees with him and causes division amongst the generality of the Muslims, giving declarations of disbelief and sinfulness on the one who disagrees with him in the matters of opinion and juristic reasoning, permitting the killing of those who disagree with him leaving those who agree with him. These bands are from the people of division and differences and as such, the first of those who caused division within the rank and file of the Muslims from the people of innovations are the *Khawaarij*, the renegades..."⁶⁹

REPORTS OF THE OPPONENT AND THE RULING ON ITS ACCEPTANCE

From the issues that are connected to this discourse is that of the reports of the adversary, for many of the scholars differentiate in this matter regarding the opponent based on the kind of their *Bid'ah* and based on their vehemence and enthusiasm for the *Bid'ah*. So, they distinguish between the perpetrator of *Bid'ah Mukaffirah* (the *Bid'ah* which makes a person disbelieve) and the perpetrator of *Bid'ah Mufassiqah* (the *Bid'ah* which makes a person sinful but not disbeliever) and between the one who invites to the *Bid'ah* and the one who does not invite (to it).

Imam An-Nawawee (*rahimahullah*) said: "the leading scholars of *Hadeeth* and *Fiqh* and the people of *Usool* said: 'for the innovator whose innovation is of disbelief, his reports are not accepted by consensus.'"⁷⁰

Al-Mu'allimee⁷¹ said: "There is no doubt that for the innovator,

69 Majmoo' Al-Fataawah (3/348)

70 Sharh Saheeh Muslim (1/60), and see also: At-Taqreeb by An-Nawawee (p. 324).

71 Abdur-Rahmaan bin Yahya bin Ali bin Muhammad Al-Mu'allimee Al-'Atmee, the scholar of *Fiqh* and *Hadeeth*. He died in Makkah in the year,

if his innovation is one that is out of the fold of Islam, his reports will not be accepted because, from the conditions for the acceptance of reports is Islam.”⁷²

But if the *Bid'ah* is not one which makes a person disbelieve, then it will be considered and the Major and Minor innovation will be differentiated and also, differentiation will be made between the one whose innovation caused him to legalize falsehood and the one whose innovation is faraway from legalizing falsehood.

While giving the biography of Abaan bin Taglab Al-Koofee the *Shee'ah*, Imam Adh-Dhahabee (*rahimahullah*) said: “Abaan bin Taglab Al-Koofee is an ardent *Shee'ah*, but he is truthful. So, we have his truthfulness and his innovation is upon him. And Ahmad bin Hanbal, Ibn Ma'een, Aboo Haatim have graded him trustworthy; and Ibn Adiyy mentioned him and said, ‘He was extreme in *Shee'ah*.’ As-Sa'dee said: ‘He is astray and invites to misguidance’.

So, a person may ask, ‘how does the grading of an innovator to be reliable become legitimate while that is based on trustworthiness and precision? How can the perpetrator of innovation be trustworthy?’

Its response is: *Bid'ah* is of two categories: the Minor *Bid'ah* such as the extreme *Tashayyu*⁷³ or being a *Shee'ah* without extremism in it or alteration. This was common amongst the *Taabi'een* and their followers with *Deen*, piety and truthfulness. If the narrations of this sort were rejected, many of the prophetic narrations would be missed and that is clear evil. Then, the Major *Bid'ah* such as completely being a *Raafidee*

1386 AH.

⁷² At-Tankeel (1/228)

⁷³ i.e. at the time of the companions, the one who abuses Uthmaan, Zubayr, Talha, Mu'awiyah is considered an extreme *Shee'e*.

and being extreme in it, descending on Aboo Bakr and Umar – may Allah be pleased with them both – and inviting to that. This band will not be depended on and...Also, I cannot recall any truthful and trustworthy person now from this sort; rather, telling lies is their emblem, and *Taqiyyah* and hypocrisy are their garments. So, how can narrations be accepted from a person of this condition? Never, certainly not!

The one with extreme *Tashayyu'* in the time of the pious predecessors and in their terminology is the one who abuses Uthmaan, Zubayr, Talha, Mu'awiyah, and some of those who fought Alee – may Allah be pleased him – and even went ahead to curse them. But the extreme in our times and terminology is one who declares those eminent leaders as disbelievers and also repudiates the two Shaykhs – Aboo Bakr and Umar (*radiya Allahu anhumaa*). This is a stumbling misguided one, and Aban bin Taglab did not oppose the two Shaykhs basically; rather, he could have only believed that Alee was more virtuous than them both."⁷⁴

Al-Khateeb Al-Baghdaadee (*rahimahullah*) said: "Some of the people of knowledge are of the view that the reports of the People of Desires who are not known to legitimize lying and witnessing for the one who agrees with them regarding something to which they were not witnesses."⁷⁵

An-Nawawee (*rahimahullah*) said: "As for the one who did not disbelieve, it was said: he should not be depended upon entirely, and it was said: he should be depended upon if he is not from those who legitimize lying to support his positions or those who hold his position."⁷⁶

74 Meezaan Al-I'tidaal (1/118-119)

75 Al-Kifaayah fee 'Imi Ar-Riwaayah (p. 120)

76 At-Taqreeb (p. 324-325)

Shaykh ul-Islam (rahimahullah) said: "And the rejection of the testimony of the one who is known for lying is agreed upon amongst the scholars of *Fiqh*."⁷⁷

He (*rahimahullah*) also said, "The people of knowledge are all agreed that lying is more known in *Raafidah* than with the rest of the groups of people of the *Qiblah*...Even those who stipulated to compile only authentic narrations such as Al-Bukhaari did not compile from any one of the earlier *Shee'es* like 'Aasim bin Damrah, Haarith Al-A'war, Abdullah bin Salamah and their likes although those are from the best of the *Shee'es*. They have only reported from those who report authentic narrations: the reports of Alee from the people of his household such as Hasan, Husayn, Muhammad bin Hanfiah and his scribe Ubaydullah bin Abee Raafi' or from the companions of Abdullah bin Mas'ood like 'Abeedah As-Salmaanee, Haarith bin Qays or those in the status of these people. These leading scholars who report and study narrations are from the most far-removed of people from following personal proclivities, most learned of the affairs of the people, most truthful and they do not fear been reproached for the sake of Allah by the reproaching one.

Also, although *Bida'* are of different forms, and the *Khawaarij* are dissenters who go out of Islam as the arrow goes out of its bow, the Prophet (*sallallaahu alayhi wasallam*) had commanded that they be fought, the companions and the scholars of the Muslims are agreed that they are to be fought and the narrations are authentically reported from the Prophet (*sallallaahu alayhi wasallam*) from ten routes reported by Muslim in his *Saheeh* and Al-Bukhaari reported three of them, they are not from those who deliberately lie. All the more, they are well-known for truthfulness. It was even said that their narrations are from the most authentic reports, but they were

77 Minhaaj As-Sunnah (1/62)

ignorant and became astray in their innovation."⁷⁸

While discussing the ruling regarding the opponent and the positions of the scholars on it, Ibn Hajar (*rahimahullah*) said: "It was said that they should be accepted absolutely except when he (such a reporter) believes in (the legitimacy) of lying."⁷⁹

As-Suyootee (*rahimahullah*) while commenting of the statement of An-Nawawee (*rahimahullah*) said: "And it was said: His narrations will be depended upon if he is not from those who hold lying to be legitimate while defending his position." "... whether he invites to it (i.e. his innovation) or not; but if he considers it legitimate, his reports will not be accepted."⁸⁰

Regarding the ruling on the report of the opponent, Al-Mu'allimee (*rahimahullah*) said: "...and if he considers lying legitimate, he could become a disbeliever by that or a sinful one but if we ignore him, still, from the conditions of acceptance of reports is truthfulness. Therefore, his report will not be accepted."⁸¹

But if the adversary is not from the sort described above, i.e. he is not from the people of major *Bid'ah Mukaffirah*, and is not from those who legitimize lying, the scholars have differed regarding the acceptance of his narrations or otherwise.

Ibn As-Salaah (*rahimahullah*) said: "there is difference of opinion regarding the acceptance of the report of an innovator who is not declared disbeliever for his innovation; some have rejected his reports because he is sinful due to his innovation and as they consider disbelief from interpretive blunder equal with that from other than it, they equalize sinfulness from interpretive blunder and other than it. Some of them accept the

78 Minhaaj As-Sunnah (1/66-68)

79 Nuzhat An-Nazar (p. 50)

80 Tadreeb Ar-Raawee (p. 325)

81 At-Tankeel (1/221)

report of the innovator if he is not from those who consider lying as legitimate in the defense of his positions or those who hold his position whether he is one who invites to his innovation or not. Some of them have cited this position from Ash-Shafi'ee based on his saying: 'I will accept the witnessing of the People of Desires except the *Khattaabiyyah* from the *Raafidah* because they consider it right to give false witness in support of their associates.'

Some say: his narrations will be accepted if he is not one who invites to his innovation and it will not be accepted if he invites to it. This is the position of many or the majority of the scholars. One of the students of Ash-Shafi'ee – may Allah be pleased with him – have reported the difference of opinion amongst them regarding the acceptance of the report of the innovator if he does not invite to his innovation. He said: 'But if he is one who invites to it, then there is no difference of opinion amongst them on the rejection of his reports.'

Aboo Haatim, Ibn Hibban Al-Bustee (*rahimahullah*) one of the leading scholars of hadeeth, said: '(As for) the one who invites to innovations, it is not permissible to depend upon his narrations in the view of our entire scholars, I do not know any difference amongst them regarding it.' This third view is the most balanced and right. The first is implausible due to what is well-known about the scholars of hadeeth, for their books are replete with reports from innovators who do not invite (to their innovations). The two *Saheehs* contain lots of their hadeeths as *Mutaaba'at*, *Shawaahid*⁸² and even basic reports. And Allah knows Best."⁸³

So, distinguishing between the one who invites and the one who does not is the position of the majority as mentioned

82

83 'Uloom Al-Hadeeth (103-104)

earlier; even, Imam Ibn Hibban (*rahimahullah*) has cited a consensus on that position although the claim of a consensus is not correct. From those from whom this view has been cited is Abdullah bin Al-Mubaarak (*rahimahullah*), as is reported by Al-Khateeb with his chain of transmission to Alee bin Hasan bin Shaqeeq who said: "I said to Abdullah bin Mubaarak, 'did you meet and hear narrations from 'Amr bin 'Ubayd?' He demonstrated with his hand like this i.e. many. I said, Why did not mention his name and you mention others amongst the *Qadariyyah*? He said, 'because this one was a ring-leader.'"⁸⁴

This view is cited of Abdur-Rahmaan bin Mahdee (*rahimahullah*). Al-Khateeb has reported from him that he said: "Whoever takes to a heretic position, but does not invite to it could be tolerated. On the other hand, whoever takes to a heresy and invites to it deserves rejection."⁸⁵ Al-Bayhaqee (*rahimahullah*) also reported from him that he said: "Knowledge is written from the people of desires and their witnessing can be taken as long as they do not invite; but when they invite to it, it should not be written from them and taking their witnessing is not permissible."⁸⁶

From those who held this view was Imam Ahmad bin Hanbal – (*rahimahullah*): Al-Khateeb has reported with his chain of transmission to Aboo Dawood Sulayman bin Al-Ash'ath who said: I said to Ahmad bin Hanbal, 'Should it (narrations) be collected from a *Qadaree*?' He said: 'If he is not one who invites.'"⁸⁷

It occurs in *Tabaqaat Al-Hanaabilah* by Ibn Abee Ya'ala on the authority of Ja'afar bin Muhammad who said: "O Aboo Abdullah! Are you narrating from Aboo Mu'aawiyah and he

84 Al-Kifaayah (p. 127)

85 Al-Kifaayah (p. 126-127)

86 As-Sunan Al-Kubraa (10/208)

87 Al-Kifaayah (p. 128)

was a *Murji'ee*? He said: 'He was not inviting (to it).'"⁸⁸

Al-Baghawee (*rahimahullah*) said: "Ahmad bin Hanbal was asked: Should (narrations) be collected from the *Murji'ee*, the *Qadaree* and others amongst the people of desires? He said; 'Yes; if he was not inviting to it and was not always discussing it, but if he was inviting (to it), then, no.'"⁸⁹

This view is also reported from Imam Malik - *rahimahullah* - as is collected by Ibn Abdil-Barr from him that he said: "Knowledge should not be taken from four (kinds of people): a known imbecile, a person of desires who invites to it, one who is known to lie in his dealings with people even though he will not lie about the Messenger (*sallallaahu alayhi wasallam*) and a noble and virtuous person who knows not what he narrates."⁹⁰ Ibn Abdil-Barr (*rahimahullah*) said: "we have stated this report from Malik from a number of routes in *At-Tamheed*."

Al-Khateeb has ascribed the outright rejection of the report of the opponent to Imam Malik based on what had been mentioned, but the view that the reports of the opponent who invites (to his heresy) and not the one who does not invite is what is popularly reported from him in the view of the researching scholars.

Shaykh ul-Islam Ibn Taimiyyah (*rahimahullah*) said: "for this reason, Imam Ahmad and most of those who came before and after him from the scholars like Malik and others reject the reports of the one who invites to innovation, and they will not sit in his company in contrast to the silent."⁹¹

The eminent scholar, Abdur-Rahman Al-Mu'allimee said: "As for the one who does not invite, the consensus had been

88 Tabaaqat Al-Hanaabilah (1/250)

89 Sharh us-Sunnah (1/250)

90 Jami'u Bayaan Al-'Ilm wa Fadlihi (2/821)

91 Majmoo' Al-Fataawah (24/175)

cited (regarding it) that he is like the person upon the *Sunnah*. If his trustworthiness is verified, his report is accepted. And something similar is authentically reported from Malik; and it is also reported from Malik also, that it should not be reported from him; but actions are based on the first view."⁹²

Al-Baghawee said in *Sharh us-Sunnah*:

"Similarly, they have held different opinions on reporting from the people of innovation and desires, and most of the scholars of hadeeth accept it if they are truthful regarding it. Muhammad bin Ismaa'eel had reported from 'Abbaad bin Ya'qoob Ar-Rawaajinee; and Muhammad bin Ishaq bin Khuzaymah would say: 'The one truthful in his report but indicted in his *Deen* Abbaad bin Ya'qoob, narrated to us'!!

Also, Al-Bukhaari depended upon the narration of Muhammad bin Zayyaad Al-Alhaanee, Hurayz bin Uthman Ar-Ruhabee in his *Saheeh*, and they are known for *An-Nasb*. Likewise, Al-Bukhaari and Muslim both basically depended upon the report of Aboo Mu'aawiyah Muhammad bin Khaazim Ad-Dareer, Ubaydullah bin Moosa and they are both known for extremism. As for Malik bin Anas, he says: The narrations of the Prophet (*sallallaahu alayhi wasallam*) should neither be taken from a person of desires who invites the people towards his heresy nor from one who lies in his dealings with people even if you will not indict him of lying against the Prophet (*sallallaahu alayhi wasallam*). Aboo Abdullaah Haakim mentioned this difference of opinion in his book.

Ahmad bin Hanbal (*rahimahullah*) was asked: Should (narrations) be collected from the *Murji'ee*, *Qadaree* and others amongst the people of desires? He said; 'Yes; if he was not inviting to it and was not always discussing it, but if he was

inviting (to it), then, no.”⁹³

Shaykh ul-Islam (rahimahullah) said: “Therefore, reports of those who are well-known for inviting to heresy does not occur in their major reference works like the *Sihaah*, the *Sunan* and the *Masaaneed*, although they contain reports from people who have some form of innovation like the *Khawaarij*, the *Shее’ah*, the *Murji’ah*, and the *Qadariyyah* and that was because they (the compilers of these reference works) did not abandon collecting the reports from those people due to sin (of innovation into which they fell) as is opined by some, but for the one who shows his innovation, it is obligatory to controvert him on that in contrast to the one who hid it and did not make it known. Since reproving him is obligatory; then from that is that he is abandoned until he stops publicizing his innovation. And the one who is abandoned, neither knowledge nor witness should be accepted from him.”⁹⁴

PUNISHING THE OPPONENT OF THE *SUNNAH*

Similarly, from the matters that take roots in the variation in the categories of innovations and their ranks is: the matters of the punishments and warnings for those who oppose the people of the *Sunnah* and the *Jamaa’ah*. Many narrations have been given from the pious predecessors regarding the different punishments for the opponents of imprisonment, flogging and whipping, banishment and expatriation, and disgrace and abandonment.

From Ibn Abbass (*radiya Allahu anhumaa*) who said regarding the *Qadariyyah*: “If I met any one amongst them, I would hold him with his hairs.”⁹⁵ He also said: “If I met any one amongst

93 Sharh us-Sunnah (1/348-349)

94 Minhaaj As-Sunnah (1/62-63)

95 Ash-Sharee’ah (454) (2/873-874)

them I would bite-off his nose.”⁹⁶

I was said to Naafi' (*rahimahullah*): “This man rejects the *Qadar* (pre-ordainment), so he took a handful of gravel and poured it on his face.”⁹⁷ It was reported that Salim bin Abdullah bin Umar (*rahimahullah*) – did that to someone who came to him and asked: “(What is the ruling on) a person who fornicates?” And Salim said: “he should seek forgiveness from Allah and turn to Him in repentance.” So the man said: “Is it Allah that pre-ordained that on him?” Then Salim said: “Yes.” Then he collected a handful of gravel and poured it on his face and said: “Go away!”⁹⁸

It is reported from Malik bin Anas (*rahimahullah*) that he said: “The Qur'an is the word of Allah – the Mighty and Sublime.” And he would say: “Whosoever says, ‘The Qur'an is created’ should be flogged and imprisoned until he dies.”⁹⁹ It is reported from Abdullah bin Ahmad bin Hanbal (*rahimahullah*) who said: “I asked my father about a man who started an innovation and began to invite the people to it, and he has callers to it. Do you deem it right that he should be imprisoned? He said: ‘Yes. I deem it right that he is imprisoned so that his innovation is held back from the Muslims.’”¹⁰⁰

It is reported from Aboo Al-Hasan Al-Lukhamee (*rahimahullah*) – one of the scholars of the *Malikee* School of Jurisprudence – that he was asked about some of the *Ibaadiyah* sect who reside amongst the Muslims. They built a mosque wherein they converge in a circle and spread their heresy. He said: “If those people you have described make their heresy known and

96 Ibid. (2/873-874), Al-Laalkaaee in Sharh Usool I'tiqaad Ahl us-Sunnah (1163) (4/644)

97 Ibid. (494) (2/904-905)

98 Ibid. (546) (951-952)

99 Ibid. (166) (1/501)

100 Masaail of Imam Ahmad with the transmission of Abdullah (p. 224)

spread it, build a mosque wherein they converge and perform the 'Eid prayers in its vicinity in congregation away from the rest of the Muslims; then this a terrible thing, it is feared that it strengthens their vehemence and corrupt the people's religion such that the ignorant and the unintelligent lean towards them. So, it has become obligatory on the one to whom Allah has granted the ability to make them repent from that upon which they are. If they do not withdraw, they should be flogged and imprisoned and their flogging should be severe. If they persist upon what they are, there is difference of opinion regarding their being killed. As for the destruction of the mosque they have built, then this is right and similarly, all where they converge..."¹⁰¹

On the contrary, there are other narrations from the pious predecessors different from what is stated:

Aboo Dawood said: "I said to Ahmad, 'We have relatives at Khurasan who took to the beliefs of the *Murji'ah*; when we write to Khurasan, should we extend the greetings of *salaam* to them?' He said: '*Subhaanallah* (meaning: Glorious is Allah)! Why will you extend it to them?'"

In another wording, he said: I said to Ahmad, "Should we send words to them? He said: 'Yes, except if he is one who invites (to his heresy) and argues in its respect.'"¹⁰²

Also, it is reported from Imam Ahmad bin Hanbal (*rahimahullah*) as is shown in the chapter heading by Ibn Muflih Al-Hanbalee (*rahimahullah*) in his excellent book, *Al-Aadaab Ash-Shari'yyah*, that: "Section: Concerning the Prohibition of Imprisoning the People of Innovation for their Innovation: Al-Maroodhee said: I asked Aboo Abdullah about some of the

101 Tabsirah Al-Hukkaam by Ibn Farhoon (1/426)

102 Masaail Imam Ahmad by Aboo Dawood (p. 276)

people of innovation who argue (in support of their heresy) and declare (people as) disbelievers? He said: 'Do not confront them.' I said: Is there anything disliked if they are imprisoned? He said: 'They have mothers and sisters.'

I said: they had imprisoned a man and wronged him; I was even called to plead on his behalf so that he could be released? He said: 'If anyone imprisons anyone amongst them, then that is not right.' Then Aboo Abdullah said: 'This is our neighbor, he imprisoned that man and he died in the prison.' I think he said more than once: 'How does Aboo Bakr bin Khallaad rule?' Then I said to him, 'He said; I was sitting in the company of Ibn Uyaynah and Fudayl came and said; do not sit in his company - i.e. Ibn Uyaynah - did you imprison a person? What assures you that he will not get stuck in the prison? Go and release him!' Abu Abdullah was surprised and he considered it right."¹⁰³

This difference in the positions of the pious predecessors with respect to the adversaries regarding their punishment and torture falls back to the difference in the forms of innovations and the categories of its people.

Shaykh ul-Islam Ibn Taimiyyah (*rahimahullah*), after mentioning some of the punishments of the adversaries, said: "If it is recognized that this is from the angle of the punishments according to the *Sharee'ah*, then it should be known that it varies according to the conditions; from the fewness of the innovation to its prevalence, the widespread of the *Sunnah* and its suppression, and that the right thing sometimes is integration and abandonment at another time. This was as the Prophet (*sallallaahu alayhi wasallam*) used to connect some of the polytheists who were newly in Islam and those for whom affliction is feared. So, he would give those whose heart is

103 Aadaab Ash-Shari'yyah (1/276)

been integrated, what he will not give to others.

He (*sallallaahu alayhi wasallam*) said in an authentic hadeeth: 'I do give some persons and leave some persons and those I have left are dearer to me than those I gave. I gave some persons for what Allah has placed in their hearts of uneasiness and dread, and I left some persons for what Allah has put in their hearts of contentment and good and from them is 'Amr bin Taglab.'¹⁰⁴ He also said: 'I would give a person and other than him is dearer to me than him fearing that he is turned upside down on his face in the Fire'¹⁰⁵ Or something like that.

And he used to abandon some believers as he abandoned the three who were left behind in the battle of Tabook because the intension is to invite the creatures to the obedience of Allah in the best manner. So, he employed encouragement when it was most appropriate and threat when it was most appropriate. It becomes clear to the one recognizes this that the position of the person who absolutely rejects witnessing and narrating from the adversaries of the People of the *Sunnah* and the *Jamaa'ah* and those who fell into interpretive error is weak. This is because, the pious predecessors and the scholars amongst the companions and their followers prayed behind those people when they were people in Authority over them. So, from the foundations of the people of the *Sunnah* is; that the prayers that are led by the people in Authority should be performed behind them no matter their condition as the *Hajj* and *Jihaad* are to be observed with them."¹⁰⁶

104 Saheeh Al-Bukhaaree (6/2741) (7097)

105 Sunan Abee Dawood (2/632) (4683), Sunan An-Nasaaee (8/103) (4992)

106 Minhaaj us-Sunnah An-Nabawiyyah (1/63-66)

DESERTING THE OPPONENT OF THE *SUNNAH*

From the things connected to this matter (i.e. dealings with the people of *Bid'ah*) is a tremendously important issue whose ruling should be known as a matter of necessity especially in this era; and that is, the issue of Deserting, i.e. abandoning the opponent, not sitting in his company or talking to him, not giving the greetings of *salaam* to him and not entering upon him. It is highly necessary to know the higher objectives of the *Sharee'ah* regarding it so that it is possible to address it in the right manner.

THE LEGITIMACY OF DESERTING

Deserting the adversary is legitimate when necessity calls for it; it could be recommended and it may as well be obligatory. And a lot of evidences from the Qur'an, the *Sunnah* and Consensus show the legality of Deserting when necessary.

Evidences from the Qur'an

1) Allah's saying:

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ فِي مَعَ الْقَوْمِ الظَّالِمِينَ﴾ (النعام: ٦٨)

"And when you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shaytaan causes you to forget, then after the remembrance sit not you in the company of those people who are the wrong-

doers (the polytheists and sinful people).” (Al-An’aam: 68)

This verse contains evidence for the prohibition of sitting in the company of the People of Innovations and Desires and the People of Major sins.

Imam Al-Qurtubee (*rahimahullah*) said: “This verse contains refutation from the Book of Allah – the Mighty and Sublime – against whoever claims that the leading scholars who are the authorities and their followers should mingle with the sinful people and trickily correct their views. At-Tabaree reported from Aboo Ja’afar Muhammad bin Alee (*rahimahullah*) that he said: ‘Do not sit in the company of the people of controversies for they are those who engage in false conversations regarding Allah’s signs.’ Ibn Al-’Arabee said: ‘this is evidence that sitting in the company of the people who commit major sins is not permissible.’ Ibn Khuwayz Mindaad said: ‘whoever engages in false conversations regarding Allah’s verses, sitting in his company should be abandoned and he should be deserted whether he is a believer or disbeliever.’ He said: ‘Similarly, our teachers have prohibited entering into the lands of the enemies, the churches and synagogues, sitting in the company of the disbelievers and the people of innovations, and not being intimate with them and not listening to their speeches and debates’. Then he mentioned some narrations from the pious predecessors about deserting the people of innovations.”¹⁰⁷

2) Allah’s saying:

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ ءَايَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ

¹⁰⁷ Tafseer Al-Qurtubee (7/12-13)

إِنَّكُمْ إِذَا مَثَلْتُمْ^ظ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ
جَمِيعًا ﴿النساء: ١٤٠﴾

"And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell." (An-Nisaa: 140)

Al-Qurtubee (*rahimahullah*) said (summarily): "So, this points to the obligation of abandoning sinful people when an evil becomes apparent from them for whoever does not abandon them has approved their actions and approval of *Kufr* (disbelief) is from disbelief. Allah – the Mighty and Sublime – says: "...*certainly in that case you would be like them...*" (*An-Nisaa; 140*). Therefore, everyone who sits in a gathering where sin is perpetrated and does not censure the people will share the same burden of sin with them. And it is essential that he rebukes them when they make statements of sin and act upon it. If he is not able to do that, then it is necessary that he leaves the gathering so that he does not fall among those spoken about in this verse.

Since it is established that the people of sins should be deserted as we have explained, then deserting the people of Innovations and Desires is with greater reason...

Al-Juwaybir has reported from Ad-Dihaak that he said: 'Every heresy that is innovated in the religion until the Day of Judgment falls under this verse.'¹⁰⁸

3) His saying:

﴿وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾ (١١٣)

هود: ١١٣

"And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor you would then be helped." (Hood: 113)

Imam Al-Qurtubee (rahimahullah) said: "What is right concerning the meaning of this verse is that: It points to deserting the people of disbelief and sin from the people of innovations and others. For keeping their company is either disbelief or sin since keeping company is necessarily based on intimacy. One of the wise – Tarfah bin Al-'Abd – said:

'Do not ask about a man; ask about his companion
For every companion imitates his associate.'

If the companionship is due to absolute necessity and trick, then the position on that had preceded in *Soorah Aal-'Imraan* and *Al-Maa'idah*; and keeping the company of an oppressor in pretense is exempted from the general prohibition considering the conditions of dire necessity – And Allah knows Best."¹⁰⁹

4) Allah's saying:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ

¹⁰⁹ Tafseer Al-Qurtubee (9/108)

إِخْوَانُهُمْ أَوْ عَشِيرَتُهُمْ ^ع المجادلة: ٢٢

"You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred (people)." (Al-Mujaadalah: 22)

Al-Qurtubee (rahimahullah) said: "Malik (rahimahullah) gave this verse as evidence for being hostile to the Qadariyyah and abandoning sitting in their company. Ashhab reported that Malik said: 'Do not sit in the company of the Qadariyyah, and you should oppose them for the sake of Allah based on His saying: *'You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger...'* (Al-Mujaadalah: 22). I say: Similar to those who deny the Qadar are the entire people of wrongdoings and aggression."¹¹⁰

Evidences from the *Sunnah*:

- 1) It is reported from Aboo Hurayrah (radiya Allahu anhu) from the Prophet (sallallaahu alayhi wasallam) who said: **"In the last part of my community, there shall be some people who will narrate to you what you have never heard, you and your fathers. Beware of them!"**¹¹¹
- 2) Ibn Umar (radiya Allahu anhumaa) reported that the Messenger of Allah (sallallaahu alayhi wasallam) said: **"Every community has its Magians; and the Magians in my community are those who will say, 'matters are not pre-ordained'. When they fall ill, do not visit them and when they die, do not witness for them (in their funerals)."**¹¹²

¹¹⁰ Tafseer Al-Qurtubee (17/308)

¹¹¹ Muslim (1/12) (6) in the Preface.

¹¹² Ahmad (2/86, 125) (6374), Aboo Dawood (2/634) (4692)

- 3) It is contained in the popular hadeeth of the *Saheefah* reported by Alee (*radiya Allahu anhu*) that the Prophet (*sallallaahu alayhi wasallam*) said: **"Madeenah is sacred; that between Al-'Eer and Thawr, whosoever innovates any heresy therein or supports a heresy, the wrath of Allah be upon him, and (of) the angels and the entire mankind..."**¹¹³
- 4) And from Abdullah bin Mas'ood - may Allah be pleased with him - who said that the Messenger of Allah (*sallallaahu alayhi wasallam*) said: **"There is not a prophet raised by Allah, the most High, in the nations before me except that he had *Hawaariyyoon* (followers) and companions who take after his practices and follow his orders. Then some generations will come after them, they will say what they will not do and do what they do not order. Whoever fights them with his hand is a believer and whoever fights them with his heart is a believer and there is no faith (in the size or weight) of the grain of the mustard seed besides this."**¹¹⁴
- 5) The hadeeth of Aa'isha (*radiya Allahu anhaa*) wherein she said: "The Messenger of Allah (*sallallaahu alayhi wasallam*) recited this verse:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ
الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا
نَشَبَهُ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۚ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا
أُولُو الْأَلْبَابِ﴾

آل عمران: ٧

113 Bukhaari (6/2482) (6374) and Muslim (2/1147) (1370)

114 Muslim (1/69) (50)

"It is He Who has sent down to you (Muhammad) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: 'We believe in it; the whole of it (clear and unclear Verses) are from our Lord.' And none receive admonition except men of understanding." (Aal-'Imraan: 7). She said: the Messenger (sallallaahu alayhi wasallam) said: "When you see those who follow that which is not entirely clear in it; those are the people mentioned by Allah; beware of them."115

- 6) The numerous *ahaadeeth* about the Prophet's abandonment of the people of sin until they repented. That has occurred in many cases which have been reported from the Prophet (sallallaahu alayhi wasallam) by some of the companions – *radiya Allahu anhum* – including Ka'b bin Malik and Ibn 'Amr who gave two narrations; and also from Aa'isha, Anas, 'Ammar, Alee, and Abou Sa'eed Al-Khudree – may Allah be pleased with them all.
 - The Prophet (sallallaahu alayhi wasallam) had deserted Ka'b bin Malik and his two companions – may Allah be pleased with them all, when they remained behind from the battle of Tabook. The abandonment continued for the period of fifty days before the Prophet (sallallaahu alayhi wasallam) announced their been granted forgiveness by Allah.¹¹⁶
 - He (sallallaahu alayhi wasallam) also deserted Zaynab bint

115 Bukhaari (4/1655) (4273), Muslim (4/2053) (2665)

116 Bukhaari (4/1603) (1718), (5/2308) (6/2640) (4156, 4400, 5900, 6798), Muslim (4/2120) (2769).

Jahsh – may Allah be pleased with her – for about two months because she said: “I, give that Jew?!” referring to Safiyyah (*radiya Allahu anhaa*).¹¹⁷

- He (*sallallaahu alayhi wasallam*) also deserted the owner of the raised building by turning away from him until he demolished it.
- Likewise, he (*sallallaahu alayhi wasallam*) deserted ‘Ammar bin Yaasir (*radiya Allahu anhu*) by not replying his greeting of *salaam* because he was wearing the *Khalooq*¹¹⁸ until he washed it off.¹¹⁹
- Similarly, he (*sallallaahu alayhi wasallam*) deserted a man by turning away from him because he was wearing the *Khalooq*.¹²⁰
- The Prophet (*sallallaahu alayhi wasallam*) also deserted a man in whose hand he saw a golden ring until he threw it away. His deserting him was by turning away from him.¹²¹
- And a similar hadeeth reported by Aboo Sa’eed Al-Khudree (*radiya Allahu anhu*).¹²²
- The Prophet (*sallallaahu alayhi wasallam*) deserted a man by way of not replying his greeting of *salaam*; and that was because he had two sheets of red garments on

117 Sunan Abee Dawood (2/609) (4602)

118 A kind of perfume containing saffron. (TN)

119 Sunan Abee Dawood (2/609) (4601), Musnad At-Tayaalesee (1/90) (646)

120 Al-Adab Al-Mufrad (1/352) (1020), Al-Mu’jam Al-Awsat (3/343) (3350)

121 Al-Adab Al-Mufrad (1/352) (1021)

122 Sunan An-Nasaaee (8/175) (5206), Al-Adab Al-Mufrad (1/352) (1022)

him.¹²³

The compliance of the companions – *radiya Allahu anhum* – and those who came after them with this *Sunnah*:

The companions have taken to deserting in situations; so Umar – *radiya Allahu anhu* – deserted Zayyad bin Hudayr when he saw a *Taylsaana*¹²⁴ on him and his moustache was grown. Zayyad gave the greeting of *salaam* and Umar did not reply the greeting until he removed the *Taylsaana* and clipped his moustache.¹²⁵

Alee bin Abee Taalib (*radiya Allahu anhu*) used to apprehend those who play the backgammon for about a whole day and would prevent the greeting of *salaam* been given to them.¹²⁶

Abdullah bin Umar (*radiya Allahu anhumaa*) deserted a man making the *Khadhf*¹²⁷ after he had taught him that the Messenger of Allah (*sallallaahu alayhi wasallam*) prohibited *Khadhf*. He said: "By Allah! I will never speak with you again."¹²⁸

Abdullah bin Al-Mugaffal (*radiya Allahu anhu*) deserted a man making the *Khadhf* also, and an old man from among the companions deserted a young man who was doing the *Kadhf*.¹²⁹

Ubaadah bin Saamit (*radiya Allahu anhu*) deserted Mu'aawiyah (*radiya Allahu anhu*) for his differing with him on the issue of interest; and Ubaadah said: "I am narrating to you from the Messenger of Allah (*sallallaahu alayhi wasallam*) while you are

123 Sunan Abee Dawood (2/450) (4069), Sunan At-Tirmidhee (5/116) (2807), Mustadrak (4/211) (7399).

124 A kind of cloak or mantle worn by men in ancient Rome. (TN)

125 Hilyat Al-Awliya (4/197-198)

126 Al-Adab Al-Mufrad (1/433) (1268)

127 To hurl a pebble using two fingers of the hand. (TN)

128 Mustadrak (4/315) (7760)

129 Sunan Ad-Daarimee (1/127, 128) (438, 440)

narrating to me from your reasoning! If Allah makes me go out, I will not reside in a land over which you govern." When he left, he complained to Umar (*radiya Allahu anhu*) about it and Umar wrote to him: "You do not have authority over him and lead the people to do what he said for that is the order."¹³⁰

There are similar narrations regarding Aboo Dardaa and Mu'awiyah (*radiya Allahu anhumaa*).¹³¹

And Abdullah bin Mas'ood (*radiya Allahu anhu*) deserted a man whom he saw laughing at a funeral, and said: "By Allah, I will never speak to you again!"¹³²

Evidences from the Consensus:

Some of the scholars have cited it (i.e. consensus) like Qaadee Aboo Ya'alaa, Al-Baghawee and Al-Gazaalee:

Qaadee Aboo Ya'alaa (*rahimahullah*) said: "It is the consensus of the companions and the *Taabi'een*."¹³³

After stating the hadeeth of Ka'b bin Malik (*radiya Allahu anhu*), Al-Baghawee (*rahimahullah*) said: "It contains proof that deserting the people of innovations lasts for all times. The Messenger of Allah (*sallallaahu alayhi wasallam*) had feared that Ka'b and his companions had fallen into hypocrisy when they stayed away from the expedition with him. So, he ordered that they be deserted until Allah revealed their pardon and Allah's Messenger then knew their innocence. The companions, the *Taabi'oon*, their followers and the scholars of *Sunnah* have been upon this together in consensus on being hostile to the people of innovation and deserting them."¹³⁴

¹³⁰ Sunan Ibn Maajah (1/8) (18)

¹³¹ Muwattau (2/634) (1302), Musnad Ash-Shaafi'ee (1/242) (1202)

¹³² Az-Zuhd by Ahmad bin Hanbal (1/161)

¹³³ Al-Aadaab Ash-Shar'iyyah by Ibn Muflih (1/232)

¹³⁴ Sharh us-Sunnah (1/226-227)

Al-Gazaalee (*rahimahullah*) said: "the pious predecessors have differed in their views regarding showing hostility to the people of sin but they are all agreed on showing hostility to the wrongdoers and the innovators and the one who commits a sin in disobedience to Allah in a manner that affects others."¹³⁵

Ibn Abdul-Barr (*rahimahullah*) said: "They are agreed that it is not permissible for the Muslim to desert his brother beyond three days except when he fears that talking to him and been connected with him will bring about destroying his religion or result in harming his religion or his worldly affairs. In this case, it is permitted that he parts ways with him and deserts him. How many a time is beautiful desertion better than harmful interaction."¹³⁶

Similarly, while giving evidence with the hadeeth of Ka'b and his desertion by the Prophet (*sallallaahu alayhi wasallam*) and the rest of the Muslims, he said: "this is a basis for the scholars concerning parting ways with the perpetrator of innovation and deserting him and not speaking to him. Abdullah bin Mas'ood (*radiya Allahu anhu*) swore never to speak to a man whom he saw laughing during a funeral."¹³⁷

THE HIGH OBJECTIVES OF THE *SHAREE'AH* IN DESERTING

It is possible to summarize the objectives of the *Sharee'ah* in the following:

- 1) Deserting is a legal punishment for the deserted. It is similar to fighting in the cause of Allah that Allah's word may reign supreme and fulfillment of the order to command good and forbid evil as a means of seeking nearness to Allah – the most High – due to the obligation of loving for His sake.

135 Ihyaa Uloom ad-Deen (2/168)

136 At-Tamheed (6/127); See: Fath ul-Baaree (10/496)

137 See: Hajr al-Mubtadi' by Bakr bin Abdullah Abou Zayd (p. 11)

- 2) Evoking the consciousness in the hearts of the Muslims concerning falling into these innovations and warning them.
- 3) Undercutting the spread of innovations.
- 4) Restraining the heretic and reproaching him so that he becomes ineffectual to spread his heresy for when he is deserted and parted ways with, he sleeps like the fox in its lair.¹³⁸
- 5) Also, from the higher objectives of the *Sharee'ah* is: alerting the heretic about his blunder so that he feels his being in opposition to the rest of the Muslims and so, he repents and turns away from his heresy.

THE CONTROLS FOR LEGITIMATE DESERTION¹³⁹

From the matters that should be called to mind in this case is that deserting the adversary, the heretic, is from the matters of nearness and devotion; therefore, the two conditions of the acceptance of deeds must be fulfilled and they are:

Ikhlas (Sincerity)

Sincerity which is the internal gauge for deeds.

So, the one deserting must intend giving sincerity of Allah, His Books, His Messengers and the Muslims by his action. He should also intend to obliterate innovations and warn its perpetrator to return to the *Sunnah* without mixing all of these with other intentions such that the leanings of the self and desires hold sway.

Shaykh ul-Islam Ibn Taimiyyah (rahimahullah) said:

¹³⁸ Ibid.

¹³⁹ Ibid. (p. 40-46)

"After knowing that, then deserting in line with the *Sharee'ah* is from the actions that have been ordered by Allah and His Messenger. So, acting upon it must be out of sincerity to Allah and in accordance with his order. Whoever deserts for the leanings of his desires or deserts in a manner not ordered; then he is out of this."¹⁴⁰

Ittibaa' (Following)

Following; this is the external gauge for deeds.

Abandoning the heretic has controls which are founded upon the rule of encouraging benefits and putting away detriments. Shaykh Bakr bin Abdullah Aboo Zayd (*hafizahullah*)¹⁴¹ said: "The rightfulness of desertion is within the circle of its legal controls which are founded on the promoting benefits and putting away detriments."¹⁴²

To establish the conditions which necessitate desertion, a number of matters must be affirmed:

- 1) Affirming and establishing the occurrence of the innovation; so, it does not suffice that (something is innovation because) it is prevalently taken so or quoted from so-and-so. Rather, hearing his statements must be established or his action must be seen or writing read.
- 2) The innovation must be one that is agreed upon as an innovation; so one should not desert based on a matter regarding which the scholars differ concerning its being an innovation.
- 3) The evidences must reach the heretic; and he should understand it with the absence of the interdictions of

¹⁴⁰ Majmoo' Al-Fataawah (28/207)

¹⁴¹ This book was apparently published in the original Arabic form before the demise of the Shaykh, rahimahullah.

¹⁴² Hajr al-Mubtadi' (p. 41)

ignorance, clearance of doubts while removing inadvertence off the mind.¹⁴³

Thus, it is possible to summarize the legal controls for deserting into two:

The First: giving consideration to benefits and detriments.

The Second: the punishment should be only in the extent of the offense.

Shaykh ul-Islam Ibn Taimiyyah (rahimahullah) while stating the right way to address the matter, said: "Some people have made that absolute; so they employ deserting and reproaching in the manner that they have not been ordered. So, it is neither obligatory nor supererogatory, and perhaps, by that, they abandoned obligations or supererogatory acts and in its place, they acted upon prohibitions. And others left that completely and so, they did not desert what they are ordered to from the innovated evils. Even they left it in renunciation and not due to inability and reluctance or out of error. They could have left it also, out of inability and reluctance such that they will neither prohibit others from doing it nor reproach the desertion of the one who is due to be punished with desertion. So, they would have abandoned prohibiting evil which they were ordered as a matter of obligation or recommendation. Thus, they are between acting upon sin or leaving the prohibited which implies doing what is prohibited and leaving what is ordered; this means that. But the religion of Allah is middle-course between the extremist and the inconsistent with it. And Allah – Glorious is He, Alone knows Best."¹⁴⁴

Shaykh Muhammad Naasiruddeen Al-Albaanee (*rahimahullah*)

¹⁴³ Haqeeqat al-Bid'ah wa Ahkaamuhaa (2/340) with slight modifications.

¹⁴⁴ Majmoo' Al-Fataawah (28/213) and see: (p. 206) in it.

– said: “The guiding principles of Loving and Hating for the sake of Allah does not necessarily imply absolute enmity with any group or sect in Islam; rather, it is mandatory to relate with each of them within the limits of its closeness to and farness from the right creed (of Islam) or its clinging to the right Islam as others. And enmity does not come up except when one has given up hope of its rectification and guidance; then comes what is well-known as Hating for the sake of Allah. But from the very beginning, it is not appropriate for the Muslim to show hostility to anyone of the groups in Islam even if it contradicts its creed (i.e. of Islam).”¹⁴⁵

So, considering the variance of the levels of innovation with respect to sin, it is from a number of perspectives:¹⁴⁶

From the perspective of its being an act of disbelief or not; there is: *Mukaffirah* (that which takes the perpetrator out of the fold of Islam), such as Babism, the Baha’i, *Qadiyaniyyah*, and *Gayr Mukaffirah* (that which does not take its perpetrator out of the fold of Islam) such as the majority of the innovations in the matters of devotion whether it (i.e. the innovation) is *Haqeeqiyyah* (Intrinsic) or *Idaafiyyah* (Auxiliary).¹⁴⁷

From the perspective of its perpetrator covering it up, or propagating it and showing it, thereby becoming appropriate for punishment as against the one who hides it who is not as worse as the hypocrites whose outward appearance was accepted by the Prophet (*sallallaahu alayhi wasallam*) who entrusted their inward expressions to Allah – the most High – even though they will be in the lowest part of the Hell.

With regarding to this, *Shaykh ul-Islam* Ibn Taimiyyah

145 Min Fataawah Ash-Shaykh Al-Albaanee bi Makkah; cassette no (7)

146 See explanations on these six perspectives in Al-I'tisaam by Ash-Shaatibee – rahimahullah - (1/167-174).

147 Hajr al-Mubtadi' (p. 42) and I have taken these expressions from it.

(*rahimahullah*) said: "Thus, for this and other reasons, the Muslims have viewed deserting the one in whom signs of deviation is seen amongst the people who show innovations and invite to it and those who propagate major sins. As for the one who sins in secret or conceals his innovation which is not one that takes him out of Islam; then such is not deserted, the one who is deserted is the propagator of his innovation. This is because deserting is a form of punishment and the one who shows sin in speech or action is the one on whom punishment is implemented."¹⁴⁸

And from the perspective of its being *Haqeeqiyyah* (Intrinsic) or *Idaafiyyah* (Auxiliary):

Al-Bid'ah Al-Haqeeqiyyah is the newly-invented matter in the matters of devotion which is invented independently such as the *Ragaib* Prayer, the prayer of *Qadar*, the Prayer of a thousand units on the night of the middle of Sha'baan, the innovation of birthdays and national festivals and the *Gadeer Khum* festival of the *Shee'ah* and so on.

As for *Al-Bid'ah Al-Idaafiyyah*, it is the newly-invented matter connected to something that is basically legitimate, by way of increment or reduction. For example: the congregational supplication after the daily obligatory prayers. Supplication is basically legitimate but making it congregationally is *Bid'ah Idaafiyyah* which is not reported in any text, and the foundation of acts of devotion is strict dependence upon revelation. Likewise, making the supplication of thankfulness in congregation, and loudly repeating the statements of *Takbir* and *Tahmeed* after the Imam during *Salaat*. It is from the *Sunnah* (to make those repetitions after the Imam) but not when there is no need for it and so on.

¹⁴⁸ Majmoo' Al-Fataawah (24/174-175)

And from the perspective of its (i.e. the innovation) being clear or unclear: i.e. that its source is clear and is thus, an unmistakable innovation such as the innovation of funeral ceremonies and birthdays and the *Ragaaib* prayer; or an innovation which contain likelihoods due to some ambiguity regarding its source like the recitation of the *Qunoot* in the '*Ishaa* and *Subhi* prayers for it was established and thereafter abrogated and remained only legitimate during trials and tribulations. In this case, the ambiguity of difference of opinion does not make it legitimate as a normal practice.

The fact remains that, this perspective is illusory and not real because the innovation whose source is some ambiguous are usually connected with some popularity and zealotry both of which make it become clear. Allah knows best.¹⁴⁹

From the perspective of his (i.e. the perpetrator) acting upon his *Ijtihad* (juristic reasoning) or being a *Muqallid* (blind-follower):

For the *Mujtahid* who innovates a heresy, his heart is more likely astray than that of the *Muqallid* (blind-follower). And even though they are both sinful, the sin of the one who establishes an evil practice is greater.¹⁵⁰

It also differs in terms of the category of the opponent (of *Sunnah*) and what is in him of good or evil:

Shaykh ul-Islam Ibn Taimiyyah (*rahimahullah*) said: "when good and evil are combined in a person, sin and obedience, the *Sunnah* and innovation; he has the right to companionship and reward to the extent of the good in him, and he is fitting also, for enmity and punishment to the extent of the evil in him.

149 See: Al-I'tisaam (1/172-173)

150 See: Al-I'tisaam (1/174)

So, the necessities for honor and disgrace become combined in a single person. He has this and that; like the poor thief; his hand will be chopped off for his theft but he will be granted what will be sufficient for him from the *Bayt al-Maal*." This is the basic rule, upon which the People of the *Sunnah* and the *Jamaa'ah* are agreed..."¹⁵¹

The difference between the learned who is full of acting upon innovations and has neither met the scholars of *Sunnah* nor taken knowledge from them, and the learned who took knowledge from the innovators and became affected as a result and then met the people of *Sunnah* and their scholars, lived in their neighborhood for a period within which certainty is attained - even for tens of years - and then, he still remains upon his source which is of innovation, acting upon it and inviting to it and persisting upon it. For such, the evidence has been established against more and the proofs have been made clear to him but he refused to pay attention. He is from the most wicked creatures of Allah, full of disparage for the people of *Sunnah*.

As for the first, his mind could be connected and he could be shown love and affection. As for the second; by Allah, no; even his desertion and isolation should be particularized, and the legal punishment for the adversaries should be implemented on him. He should also be deserted at death as he is when alive. Thus, the pious people should neither perform his funeral prayers nor follow his funeral (to the graveyard).

With regard to some sinful people who popularize their evil, *Shaykh ul-Islam* Ibn Taimiyyah (*rahimahullah*) said: "As for a person's show of evils, it is obligatory to reproach him publicly and not keeping anything of him in secret; and it is obligatory to punish him publicly by deserting him amongst other things in a manner that deters him. So the greeting of *salaam* should

151 Majmoo' Al-Fataawah (28/209) and see: (p. 228) more elaborately.

not be given to him, and it should not be replied if he gives it - if the one who will do that is able to do so without incurring greater evil.

And it is essential for the pious and religious people to desert him when he dies as they did while he was alive if that will discourage his likes from among the wrongdoers. Thus, they should abandon accompanying his corpse as the Prophet (*sallallaahu alayhi wasallam*) abandoned the funeral prayer of many of the sinful people. It is said to Samurah bin Jundab¹⁵²: 'your son passed away yesterday', and he said: 'If he died, I will not observe the funeral prayer over him'. That is because, he helped the one who killed himself and as such becomes as one who killed himself.

The Prophet (*sallallaahu alayhi wasallam*) also deserted the one who killed himself. So did the companions desert the three whose sin became known by their not partaking in the obligatory Jihad until Allah pardoned them. If he publicly shows repentance, then good should be shown to him publicly..."¹⁵³

There is also some difference about the one who is deserted between the one strong in the religion and the weak one because the strong is criticized stronger than the weak in the religion as in the story of Ka'b bin Malik and his two companions.¹⁵⁴

Likewise, with respect to places:

"So, there is difference between places wherein innovations are more prevalent as the denial of pre-ordainment was prevalent

152 Reported by Ahmad in Az-Zuhd (1/199)

153 Majmoo' Al-Fataawah (28/217-218)

154 See: Fath ul-Baaree (8/123), the Book of Expeditions.

at Basra, and astrology at Khurasan, and the positions of the *Shree'ah* at Koofah and those (i.e. the cities) that are not like that."¹⁵⁵

This is based on the rulings given by the leading scholars, Ahmad and others which is centered on the foundation: giving consideration to benefits connected to the *Sharee'ah*.

"It also differs based on those who are deserting themselves in terms of their strength and weakness, their fewness and their largeness."¹⁵⁶ So, if predominance and numerousness is for the people of the *Sunnah*, then the legitimacy of deserting the adversary basically holds, but if strength and number is on the side of the adversaries, - *walaa haola walaa quwwata illaa billaah* - neither the adversary nor other than him can be deterred by desertion, and the higher objectives of the *Sharee'ah* (for the desertion) will not be achieved. In that case, the desertion is not legitimate, the way out will be connecting and integrating for the fear of increased evil. This is similar to the situation endorsed while dealing with the enemy: sometimes war, at other times, gentleness and at times, collecting the *Jizya*. All of that is according to the conditions and benefits."¹⁵⁷

Shaykh Muhammad bin Saalih Al-Uthaymeen (*rahimahullah*) said: "As for deserting them, this based on the (kind of) innovation; if it is *Bid'ah Mukaffirah*, it is mandatory to desert him. But if it is lesser than that, we will hesitate about deserting him. If deserting him contains benefits; then will do so, but if not, we will leave that; and that is because, the basic rule about the Muslim is that it is prohibited to desert him for the saying of the Prophet (*sallallaahu alayhi wasallam*): **'It is not permissible for the Muslim to desert his brother**

¹⁵⁵ Majmoo' Al-Fataawah (28/206-207)

¹⁵⁶ Ibid. (28/206)

¹⁵⁷ Hajr ul-Mubtadi' (p. 44)

for more than three'. So, every believer, even if he is a sinful person, it is prohibited to desert him if the deserting does not contain benefit; but if it contains benefits, he should be deserted. This is because desertion at that time is cure. But if there is no benefit in doing that or when doing so will bring about increased sin and insolence, then the benefit is to leave that which does not contain benefit."¹⁵⁸

These days, the tribulation is atrocious and innovations have spread; and the people of innovations have become symbols in some place: they show their innovation and announce it. And in some lands, the *Sunnah* has become weak in their homes and innovations have appeared, and if the *Sunnah* gets strong, the innovations will die out. The fact that they have authored books that invite to their positions is not unknown to everyone who is well-informed and cognizant of their heresies such that even some ignoramuses have been enthralled by their deviant creeds. And as if enhanced, they have entered their innovations into every home through the satellite stations and magazines, and every means within their capacity.

What is going on today evinces what we say. So, should we be silent as if nothing had happened?! Or is inviting to the truth and the *Sunnah* not imperative - each person according to his ability? Is there no greater need for ordering good and prohibiting evil, purifying the creeds and mobilizing all potentials against evil and its people?!

DEBATING WITH THE OPPONENTS OF THE *SUNNAH*¹⁵⁹

Similar to the issue of deserting is the issue of debating with the heretics and disputing with them:

¹⁵⁸ Al-Majmoo' Ath-Thameen (1/30-31)

¹⁵⁹ Refer to an important article by our Shaykh Hasan bin Alee Al-Bar in Al-Bayan magazine, no. (191) with the topic, Munaazarat Ahl Al-Bida'.

Debating with the people of evil and refuting their positions has been extolled and encouraged in the Book of Allah – the most High – as He said:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ﴾ النحل: ١٢٥

“Invite to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.” (An-Nahl: 125)

Also, Allah reminded Ibraaheem of His granting him the favor of proofs as He – the most High – said:

﴿ وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ
مَنْ نَشَاءُ ﴾ الأنعام: ٨٣

“And that was Our Proof which We gave Ibraaheem against his people. We raise whom We will in degrees.” (Al-An’aam: 83)

Likewise, Allah – Glorious is He and most High – has narrated a number of debates between the people of truth and falsehood; and from that is: Ibraaheem’s debate with his people as in *Soorah An’aam*, Moosa’s debate with Fir’aon as in *Soorah Ash-Shu’araa* amongst others.

It has been reported from the pious predecessors that debate and argument is permissible in some circumstances. Many of the leading scholars among the pious predecessors have said: “Refute the *Qadariyyah* with knowledge; if they affirm it then they have been overpowered and if they reject it, they have disbelieved.”¹⁶⁰

Umar bin Abdul-'Azeez (*rahimahullah*) said: "I consider the debates of men as from the protection of their intellects."¹⁶¹

In contrast also, words of dispraise for arguments and controversy in the religion have been reported:

Allah – the most High – said:

﴿ مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقْلُبُهُمْ
فِي الْبَلَدِ ﴾ غافر: ٤

*"None disputes in the signs of Allah but those who disbelieve.
So let not their ability of going about here and there through
the land (for their purposes) deceive you."* (Gaafir: 4)

He also said:

﴿ وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَّخِصٍ ﴾
الشورى: ٣٥

*"And those who dispute as regards Our signs may know that
there is no place of refuge for them."* (Ash-Shoorah: 35)

And there are many other proofs from the *Sunnah*:

Aa'isha (*radiya Allahu anhaa*) reported that: **"The most hated of people in the sight of Allah is the vehement disputer."**¹⁶²

An-Nawawee (*rahimahullah*) said: "*Al-Aladd*: is the one given to quarrel, taken from *Ladeeday Al-Waadee* and those are the two opposite sides of a valley. That is because each time evidence is cited against him, i.e. *Al-Aladd*, he comes from another angle.

161 Jaami'u Bayaan Al-'Ilm wa Fadlih (2/976)

162 Bukhaari (2/867) (4/1644) (6/2628) (2325) (4251) (6765), Muslim (4/2054) (2668)

As for the *Khasm*: he is the aggressive disputant. That which is prohibited is disputing with evil means to assist the truth or affirm evil; and Allah knows best.”

Aboo Umaamah (*radiya Allahu anhu*) said: “the messenger of Allah (*sallallaahu alayhi wasallam*) said: **‘No nation went astray after guidance came unto them until they got involved in arguments’** and then he read: *‘They quoted not the above example except for argument’* (Zukhruf: 58).”¹⁶³

Similarly, some narrations have been reported from the pious predecessors pointing to dispraise for arguments and controversy in the religion:

Abdur-Rahmaan bin Mahdee (*rahimahullah*) said: “I met a people and they were together; that is, they did not engage in scholastic theological disputes and were not arguing amongst themselves.”¹⁶⁴

Abdur-Rahmaan bin Abee Zinaad said: “We met noble people, scholars of *Fiqh*, from the best amongst the leaders; they reproached the people of arguments, controversies and scholastic theology in strong terms. And they used to prohibit us from meeting them and keeping their company. They strongly warned us against being close to them.”¹⁶⁵

Imam Ahmad (*rahimahullah*) said: “The foundations of the *Sunnah* in our view is holding firmly unto what the Companions of Allah’s Messenger were upon and emulating them. And abandoning innovations for every innovation is misguidance. And abandoning controversies and sitting in the company of the people of desires; and to abandon dispute,

163 Tirmidhee (5/378) (3253), Ibn Maajah (1/19) (48) and graded Hasan (good) by Al-Albaanee in Saheeh At-Targeeb (1/33).

164 Al-Ibaanah Al-Kubraa (2/529)

165 Ibid. (2/532)

argument and controversies in the religion."¹⁶⁶

Imam Al-Baghawee (*rahimahullah*) said: "The scholars amongst the pious predecessors from the people of the *Sunnah* are agreed on the prohibition of arguments and disputes regarding the Attributes (of Allah), and on warning against getting into scholastic theological discourses or learning it."¹⁶⁷

But all of these i.e. the extolment and dispraise do not refer to the essence of the argument and debate; rather, they basically refer to the actualization of the goals of the debate, its conditions and etiquettes.

OBJECTIVES OF LEGITIMATE DEBATES

Firstly: the *shar'ee* objectives of debating and disputing with the adversaries:

- 1) Inviting the adversaries and getting the truth to them and getting them convinced about the falsity of what they are upon of innovation.
- 2) Defense of the religion and purifying it from the innovations cast on it by the opponents (of the *Sunnah*), and what they mingle with its texts of *Tahreefaat* (distortions) and *Ta'weelaat* (unguided interpretations).
- 3) Preserving the common people from falling into innovations and protecting them from doubts, refuting it and disseminating the refutations.
- 4) Exposing the adversaries and revealing their falsehood so that it does not confuse the people.

166 Sharh Usool Al-I'tiqaad Ahl us-Sunnah (1/156), Al-Aadaab Ash-Shar'iyyah (1/201)

167 Sharh us-Sunnah (1/216)

- 5) Bringing the people together upon a single word; for the Muslims are ordered to cling to the rope of Allah – and it is not possible basically, to join together upon other than it. So, the refutation of the alterations of the innovation contains advancement towards the actualization of this great *shar'ee* objective.

Therefore, the ruling on debating and disputing are based on these *shar'ee* objectives; whenever these objectives are obtainable and achievable, the debates and disputes are encouraged. But whenever they are unobtainable and unachievable, then debates and disputes are discouraged.

As such, the scholars have stipulated controls which will differentiate the encouraged debate from those that are discouraged, and that is what will be espoused in the discussion that follow:

CONTROLS FOR ENCOURAGED DEBATES

Knowledge: the one who will engage in debate with the heretics must be knowledgeable and controvert them based on knowledge. Allah – the most High – had dispraised arguing without knowledge; He – the Mighty and Sublime – said:

﴿وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَتَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ﴾ (الحج: ٣)

"And among mankind is he who disputes concerning Allah, without knowledge, and follows every rebellious devil." (Hajj: 3)

He also said:

﴿هَاتَانِطُمْ هٓؤُلَآءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهٖ عِلْمٌ فَلِمَ تُحَآجُّوْنَ﴾

فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ﴿٦٦﴾ آل عمران: ٦٦

"Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that which you have no knowledge?" (Aal-Imraan: 66)

Ash-Shaatibee (*rahimahullah*) reported from Aboo Farookh that he wrote to Malik bin Anas that: 'Our land has a lot of the people of innovations' and that he authored a refutation against them on behalf of his people. Malik replied and said: 'if you think about that for yourself, I fear that you slip and get astray. No one should refute them except the firm who is versed about what he says to them, whom they will not be able to contain. For such a person, there is no blame; but with regard to others, I fear that he discusses with them and errs, and they capitalize upon his blunder or that they get some upper hand over him and become insolent, going to extremes in that.'"

1) He should only debate with one whose guidance and benefiting is anticipated:

Ibn Awn (*rahimahullah*) said: "I heard Muhammad bin Seereen forbidding arguments except for a person to whom if you speak, you anticipate his reversion."¹⁶⁸ Here, it is necessary to pay attention to some circumstances which will require debate although the reversion and guidance of the adversary is not anticipated. For example, if he (i.e. the opponent of the *Sunnah*) requested for debate before the public as it occurs now on the satellite stations and internet, such that not debating with him implies some scorn for the *Sunnah* and veneration for innovation; and perhaps, not debating with him may make some of the people become deceived by him, thinking - albeit

wrongly – that he is upon the truth and that the one who refused to debate with him is upon falsehood.

An example of that is what happened at the time of Imam Aboo Bakr Ahmad bin Ibraaheem Al-Ismaa'eelee, the great scholar of hadeeth, when one of the people of the deviant cabbalistic *Ismaa'eeliyyah* sect requested a debate with the leader in his time. The leader delegated the great scholar of hadeeth, Aboo Bakr Al-Ismaa'eelee to do the debate – and that was before the general public – and he debated with him and defeated him.¹⁶⁹

Imam Ahmad (*rahimahullah*) said: “We used to order silence, but when we were pushed to a condition, we had to defend that and explain from it what controverts what they said; then he cited the verse;

﴿وَجَدَلْهُمْ بِالَّتِي هِيَ أَحْسَنُ﴾ النحل: ١٢٥

“...and argue with them in a way that is better...” (An-Nahl: 125)170

Ibn Battah¹⁷¹ (*rahimahullah*) was asked about one who questions a scholar on one of the prevailing matters of desires, seeking response from him; should he respond or not? So, he (*rahimahullah*) categorized the questioners into three; and here, we will be concerned only with the second category he mentioned: “Another man who attends a sitting with you, you feel safe in it, your associates and friends are much there and then, he utters words containing tribulation and

169 See the details of the story in Al-I'tisaam (1/202-203)

170 Al-Ibaanah Al-Kubraa (1/390)

171 Ubaydullah bin Muhammad bin Muhammad, Aboo Abdullah Al-'Akbaree, popularly known as Ibn Battah; the great scholar of Hadeeth and Fiqh from the leading scholars of the Hanbalee school. He was born at 'Akbaraa and he died there in the year, 387 AH. He authored many books and the most important is, Al-Ibaanah 'alaa Usool Al-Diyaanah.

catastrophe for the listeners so as to introduce doubts in their hearts because his heart is deviated, he follows that which is not entirely clear, seeking trials therefrom. And some of your brothers and companions have attended the gathering listening to him too except that they do not have proofs to controvert him and they have no knowledge of the evil he is introducing. If you remain silent, you are not safe from his tribulation by his corrupting the hearts of the listeners and throwing doubts in the hearts of those who seek knowledge.

This is also from those whose innovation and evil sayings you must refute and disseminate the knowledge and wisdom that Allah has bestowed on you. You focus in the refutation should not be debating or arguing with him; rather, your intention should be to liberate your companions from his net. This is because those nasty infidels spread diabolic nets to dissuade the believers. So, your focus with your speech, the dissemination of your knowledge and wisdom, the cheerfulness of your face, clarity of your expressions should be on your companions and those who had attended with you and not him until you are able to dissuade those people from him and cause them not to listen to his sayings. If you are able to put an end to his sayings with some knowledge which will turn the face of the people away from him, then do so."¹⁷²

- 2) He should employ the appropriate methodology and be cautious so that the debate does not result in the heretic getting worse in his innovation.
- 3) The debate should intend to lead to the truth and making the truth known with sincerity to Allah in it. He should also avoid evil intentions which include; arguing to refute the truth and controvert it as Allah – the most High – said:

¹⁷² Al-Ibaanah Al-Kubraa (1/542)

﴿ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ ﴾ غافر: ٥

“...And (they) disputed by means of falsehood to refute therewith the truth...” (Gaafir: 5)

From that also (i.e. the evil intentions) is that it is done just for mere arguments and opposition as Allah – the most High – said regarding the disbelievers of Quraysh:

﴿ وَلَمَّا ضَرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ۖ وَقَالُوا ءَالِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ۝٥٧﴾

﴿ قَوْمٌ خَصِمُونَ ۝٥٨﴾ الزخرف: ٥٧ - ٥٨

“And when the son of Maryam is quoted as an example, behold! Your people cry aloud (laughing at the example). And they say: ‘Are our gods better or is he (i.e. ‘Eesa – alayhis-Salaam)?’ They quoted not the above example except for argument. Nay! But they are a quarrelsome people.” (Zukhruf: 57-58)

Also from the blameworthy intentions of debates is that: the intention should be to show-off knowledge, intelligence and brilliance and strong evidence to brag and seek the worldly benefits. Each of these intentions destroys the benefits of debate and obliterates its rewards even if it is upon the truth. This is because it was not intended to seek the Face of Allah – the most High, it was only intended to seek fame and personal paltry benefits.¹⁷³

- 4) The debate should not be the means to popularize the heretics and something by means of which they make inroads upon the *Sunnah* and its people.

¹⁷³ Mawqif Ahl As-Sunnah wal-Jamaa'ah min Ahl Al-Ahwaa wal-Bida' (2/605-606)

While explaining the sins that has been brought to the Muslims from debating with the heretics, comparing the condition of the heretics at the time of the pious predecessors regarding shame and humiliation which covered them at the time, and their condition after the gates of debate with them were opened by some later peoples with the reputation and fame they got as a result, such that they became equals in the sight of the common people, Imam Al-Laalkaaee - *rahimahullah* - said: "No offense is as serious against the Muslims as debating with the heretics; they had not been as humiliated and degraded as they were left by the pious predecessors. They died from rage out of sadness and helplessness and never found an opportunity to propagate their innovation.

Until some vainglorious people came and opened a way to them for that and aided them to destroy Islam such that controversies prevailed amongst them and their (the heretic's) calls became spread from debates, the ears of those who had never known it amongst the common people and the eminent were struck by it until doubts got mixed up with evidences. They went to extremes in the depths of the sea and became as equals and companions, as close friends and brothers in lip-service and cajolery after they had been enemies and adversaries for the sake of Allah; and after they had deserted them for the sake of Allah, declaring them as renegades right in their faces and openly cursing them. How different are both positions and status."¹⁷⁴

***** THE END *****

البدعة تعريفها، أنواعها وخطرها

Essentials of Bid'ah, forms the second and third section of the book titled: Da'watu Ahl Al-Bid'ah (Inviting the People of Innovations). In a very concise manner, Shaykh Khalid bin Ahmad Az-Zahraanee expounded on both the lexical and juristic meaning of the word, Bid'ah, its evil effects and the words of disparagement, Categories of Bid'ah, Dealing with the People of Bid'ah, that has been mentioned in the Qur'an, the Sunnah of the Chosen One (sallallaahu alayhi wasallam), the statements and actions of the companions (radiya Allahu anhum) and those who follow in their footsteps from the scholars (rahimahumullah) over time regarding Bid'ah and its people.



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